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NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

749. B. DE MARGERIE, "The Spread of the Bible and the Economy of Salvation," *AmEcclRev* 168 (2, '74) 96-121.

The material and formal spreading of the Bible, especially the NT, "constitutes at the very least an external grace of pre-evangelization, a mission confided by the Spirit and the Spouse of Christ to all its members for the salvation of the whole world, and might be indeed the bestowing of a sacramental." Specialized distributors must be trained, and greater encouragement should be given to ecumenical translations of the Bible.—D.J.H.

750. E. FASCHER, "Zum Plan eines EKK," *TheolLitZeit* 98 (5, '73) 321-326.

The background, purpose and method used in working toward an Evangelical-Catholic commentary on the NT are described and evaluated, and the first two preparatory volumes are reviewed. [For the four volumes that have appeared to date, cf. *NTA* 14, pp. 115-116; 16, p. 117; 17, p. 404.]—J.J.C.

751. A. SAND, "Die Schriftkanon der Kirche und die kirchliche Autorität," *MünchTheolZeit* 24 (4, '73) 363-368.

Summaries and evaluations of K.-H. Ohlig's *Woher nimmt die Bibel ihre Autorität?* (1970), I. Frank's *Der Sinn der Kanonbildung* (1971), and E. Käsemann's *Das Neue Testament als Kanon* (1970).

752. K. H. SCHELKLE, "Einleitung in das Neue Testament. Ein Literaturbericht," *BibKirch* 28 (4, '73) 143-145.

Descriptions of the three recently published introductions to the NT by W. G. Kümmel, E. Lohse, and A. Wikenhauser-J. Schmid.

Interpretation

- 753r. J. BARR, *The Bible in the Modern World* [cf. *NTA* 18, p. 236].

J. W. ROGERSON, "Biblical Studies and Theology: Present Possibilities and Future Hopes," *Churchman* 87 (3, '73) 198-206.—The demonstration that many ideas and concepts commonly employed in speaking about the Bible are less adequate or more complicated than is commonly supposed, is valuable. The book does not lack positive suggestions either, but they are not presented to the reader in pre-digested form. Of particular value in this respect are the chapters dealing with cultural relativism and the Bible as literature. Barr may be too ready to accept that the main task of biblical scholarship is the discovery of the original intentions of the biblical authors. New literary approaches such as structuralism can only enrich and improve the historical-critical method.—D.J.H.

754. E. BIANCHI, "Pregare la Parola. Introduzione alla 'lectio divina,'" *Servitium* 7 (32, '73) 485-513.

An explanation of the method and benefits of reading and meditating on Scripture

as was done from the earliest times in the monasteries, in the *opus Dei*, the office and the liturgy of the word.—J.J.C.

755. T. BOMAN, "Historieforskningen og virkelighetsbildet. Til Harnacks og Bultmanns historiesyn" [Historical Research and Reality Construct: Harnack's and Bultmann's View of History], *NorskTeolTids* 74 (4, '73) 243-253.

Harnack conceived of history as an objective science; but in order for it to furnish a foundation to faith, history could not be neutral. What he had in mind was a destructive neutrality, not an objectivity without *Vorverständnis*, which could be advantageous. Bultmann is interested in facts seen as part of a coherent totality, but with these facts he mixes his personal interests as an existentialist historian. The humanist ought to aim at presenting the person of Jesus with an objectivity that helps man take a position without at the same time neglecting any aspect of the real.—L.-M.D.

756. J. M. CASCIARO, "Reflexiones sobre la exégesis católica a propósito del 80.º aniversario de la 'Providentissimus Deus,'" *ScriptTheol* 5 (1, '73) 345-378.

Personal reflections on the work of Catholic exegesis, occasioned by the 80th anniversary of *Providentissimus Deus*. Catholic exegesis had been hitherto predominantly "theological." It was partly the encyclical and partly the founding of the École Biblique, the Biblical Institute, and the Biblical Commission that provided the distinctly biblical impetus to Scripture studies. It is hard to imagine that today's preoccupation with the hermeneutical problem is almost the exact reverse of the situation in 1893. The principles for a Catholic hermeneutic have been set down by Vatican II's *Dei Verbum*. The specificity of biblical exegesis is rooted in the investigation, probing, clarification, and determination of the meaning and the context of the scriptural text. The bipolarity of the Catholic exegete is between the use of all the rational aids of historical and literary criticism and the dogmatic criteria affecting biblical exegesis in so far as it is a truly theological discipline.

These reflections lead to an examination of the historical-critical method, the new literary genre of biblical theology, and the appearance in some Catholic circles of a radical theology that is far more extensive than the Modernism of 1900. The reflections conclude with a consideration of biblical theology in relation to the unity of theology in general.—S.B.M.

757. P. E. HUGHES, "The Mystery of Scripture," *ChristToday* 18 (10, '74) 546-550.

The primary function of Scripture is to communicate to us men the good news of the gracious provision made in Christ for our eternal salvation. The message of the Bible relates not merely to the intellective faculty of man but also and necessarily to the entire being of man. As God's word, it is a fully existential word; it finds me and speaks dynamically to my condition. The union of the divine and the human in Scripture reflects the union of the two natures in Christ and is a reminder that man was created for fellowship with God.—D.J.H.

758. R. JACOBSON, "The Structuralists and the Bible," *Interpretation* 28 (2, '74) 146-164.

The article defines the terms and concepts used by structuralist interpreters and discusses the contributions of E. Leach, R. Barthes, C. Chabrol, and L. Marin. Structuralist work on the Bible starts with a text conceived as a synchronous whole. The object of study is the biblical text as it entered the culture of the West. "One thing is clear about the work of structuralists on the Bible and radically distinguishes it from previous scholarship: The focus of attention shifts from questions of document, composition, and *kerygma* to those of 'reading' (*lecture*), text, and signification."—D.J.H.

759. P. C. LANDUCCI, "Esigenze logiche nella critica esegetica," *PalCler* 53 (4, '74) 197-211.

In appraising an exegetical interpretation one must also evaluate the underlying logical principles employed. Several recent presentations by Catholic scholars on important theological texts (e.g. the infancy narratives, the consciousness of Jesus, the primacy of Peter, the Eucharist, marriage and divorce) are discussed and found to be defective as regards both their logic and their theology.—J.J.C.

760. X. LÉON-DUFOUR, "L'exégèse, trente ans après," *Études* 340 (2, '74) 279-295.

Thirty years have passed since the publication of Pius XII's *Divino Afflante Spiritu*. To appreciate the significance of the encyclical it is necessary to remember the purgatory to which Catholic exegetes had been consigned by the repressive measures taken against the Modernists at the beginning of the century. The encyclical confined itself to general principles of scientific exegesis, offering the Catholic exegete the official baggage he needed and inviting him to live in his own time and to be sensitive to contemporary needs. The first function of the exegete is learning to read the text. He has to speak the message of the text to his contemporaries but on a wider scale than the "pastoral." The past thirty years have been particularly fruitful in this, but the pressing problems of the theology of "inspiration" and of the plurality of meanings in the sacred text need to be looked at anew.—S.B.M.

761. E. PAX, "Biblische Stilfiguren," *StudBibFrancLibAnn* 23 ('73) 359-373.

Exegesis should be studied not in isolation but in the setting of its contemporary culture. Beginning with a study of the Pompeian wall painting of Pentheus and the maenads, the article concludes that definite patterns and figures underlay Hellenistic and oriental art and that these fixed schemes are found also in literature and in all fields of knowledge and expression. The main part of the essay then presents a critique, with supplementary notes, of W. Bühlmann and K. Scherer, *Stilfiguren der Bibel* (1973). Examples are given from both OT and NT to illustrate how the Orientals characteristically used fixed patterns and figures in all fields of knowledge and art. Not only formal elements, however, but the complete background of the speaker or artist needs to be considered. Between art and literature and all writing there is a close relationship that contributes to mutual enrichment and is a helpful means of bringing exegesis out of its ghetto.—J.J.C.

762. N. PERRIN, "Eschatology and Hermeneutics: Reflections on Method in the Interpretation of the New Testament," *JournBibLit* 93 (1, '74) 3-14.

By means of historical criticism, Bultmann (following J. Weiss) established that

Jesus made use of ancient apocalyptic mythology in his proclamation of the kingdom of God, with the significant difference that there was an element of immediacy in that proclamation that was lacking in other ancient Jewish apocalyptic. At this point Bultmann's understanding of hermeneutics takes over. He views the oral text of this apocalyptic proclamation as an expression of Jesus' understanding of life in the world. What is important in the proclamation is the validity of this understanding of life and the meaningful dialogue between the ancient Jewish apocalyptic preacher and the modern interpreter.

By approaching Jesus' proclamation of the kingdom from the standpoint of a literary-critical understanding of symbol and the function of symbol, an even more direct interpretation of Jesus' message into our own time is possible. In that proclamation "kingdom of God" is a tensive symbol (i.e. not exhausted by any literary intentionality) and a true symbol (i.e. not merely a sign). Thus it is our responsibility to explore the manifold ways in which the experience of God expressed in Jesus' preaching of the kingdom can become an existential reality to man.—D.J.H.

763. R. A. SPIVEY, "Structuralism and Biblical Studies: The Uninvited Guest," *Interpretation* 28 (2, '74) 133-145.

At the heart of structuralism is the assumption that the "uninvited guest" for all cultural phenomena is the human brain. Structuralism claims that we may infer that the brain operates in certain ways ("structures") by observing the qualities that are recurrent in the products of human brains, especially in language. A structuralist approach to the biblical narratives would involve these central tenets: (1) appearance in human conduct and affairs is not reality, (2) reality is structured, and (3) this structuring is code-like. The structuralist task is the deciphering of the code for the basic meaning that lies behind the individual stories. Structuralist activity may be illuminated by looking at the images of a musical performance, a geological stratum, and traffic lights.

"The promise of structuralist activity lies in its possibilities for reopening the biblical and early Christian tradition in a way that avoids the oppressive rigidity of much modern scholarship. By recognizing that no texts are irrelevant, by viewing in such a way that relations rather than final meanings emerge, by providing a neutral way of comparing the biblical tradition with other religious traditions, by reversing a trend toward narrow concentration on the canonical tradition, structuralism affords the opportunity to modify and renew classical biblical scholarship." On the other hand, the structuralist penchant for viewing all things in binary terms represents the weakest point in its argument. Also, it is legitimate to ask whether structuralist activity will result in the swallowing of history—the event, the concrete, and the particular.—D.J.H.

764. M. TODDE, "Lettura e meditazione della Scrittura secondo la tradizione patristica," *Servitium* 7 (32, '73) 515-526.

For the Fathers, the word of God was not an intellectual concept but a reality that concerned the entire man, not only a book to read but also the norm by which a Christian should measure his own life.—J.J.C.

765. J. I. VICENTINI, "Nuevo Testamento y Fe Cristiana," *RevistBib* 35 (3, '73) 221-228.

The NT writings are the result of faith-experience. They were born of faith. They lead to faith (see Jn 20:31; 1 Jn 1:3) and should be read with faith (Lk 24:32, 45; Acts 16:14).—S.B.M.

Interpretation, cf. § 18-971.

Textual Criticism

- 766r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; § 14-51r].

J. K. ELLIOTT, "The United Bible Societies Greek New Testament: An Evaluation," *NovTest* 15 (4, '73) 278-300.—Whatever its great benefits, this text should by no means be the sole contender for the role some critics have hoped it might achieve. Significant variants are omitted, while others of only subsidiary interest are included. The almost exhaustive lists of MSS for each variant are not really necessary. Observations regarding the use of the miniscules, lectionaries, patristic evidence, and versions are presented. Matters of punctuation, the use of brackets in the text, the allowance of conjectures in the text, the ratings given in the apparatus, and the principles behind the text are also discussed. This edition of the Greek NT has many admirable features—not least the attractive presentation, its full and lucid introduction, the appearance in the apparatus of many new readings and MSS, the cross-reference apparatus, and the index. But the text fails to be the radically eclectic text that the principles in the introduction would lead us to believe it to be.—D.J.H.

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767. M. BAILLET, "Les manuscrits de la Grotte 7 de Qumrân et le Nouveau Testament (*suite*)," *Biblica* 54 (3, '73) 340-350, plate.

J. O'Callaghan's identifications [§§ 17-828; 18-43] of 7Q4 as 1 Tim 3:16—4:1, 3; fragment 2 of 7Q6 as Acts 27:38; 7Q7 as Mk 12:17; 7Q9 as Rom 5:11-12; 7Q10 as 2 Pet 1:15; and 7Q15 as Mk 6:48 are examined (photographs are provided) and rejected. In view of these negative results it is necessary to judge that the hypothesis of NT texts at Qumran is nothing but an illusion. The article concludes with a response to O'Callaghan's comments [§ 17-829] on the author's previous article [§ 17-822].—D.J.H.

768. J. O'CALLAGHAN, "El cambio $d > t$ en los papiros bíblicos," *Biblica* 54 (3, '74) 415-416.

The conversion of delta into tau, which C. H. Roberts [§ 17-429] describes as impermissible in a Greek literary text of the period in which 7Q5 was written, occurs occasionally if not frequently. Twenty examples from biblical papyri (especially P. Bodmer 24) are presented.—D.J.H.

Cf. also § 18-1068.

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769. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome V. Bulletin de la Bible latine," *RevBén* 83 (3-4, '73) [249]-[296]. [Cf. § 17-32.]

Summaries of and comments on recent studies on the Latin Bible, along with author and Scripture indexes for Tome V.

770. A. S. C. Ross, "Supplementary Note to 'A Connection Between Bede and the Anglo-Saxon Gloss to the Lindisfarne Gospels?'," *JournTheolStud* 24 (2, '73) 519-521. [Cf. § 14-401.]

A summary of the author's and C. O. Elliott's research on the linguistic peculiarities of the Lindisfarne gloss to Jn. The linguistic peculiarities of Aldred's gloss may well be in part due to Bede. This supports the view that Bede did in fact translate the whole or part of Jn, but not the other Gospels. Bede's influence does not seem to be confined to Jn 1:1—6:9 but is present throughout the whole Gospel.—D.J.H.

Cf. also §§ 18-789—790, 792, 987.

Biblical Linguistics and Translation

771. E. F. F. BISHOP, "Fields, Districts, Plots in Palestine," *EvangQuart* 46 (1, '74) 2-7.

Observations on the uses of *agros*, *chōra*, and *chōrion* in the NT, where they usually correspond to the English words "field," "district," and "plot" respectively.—D.J.H.

772. J. DE WAARD, "Biblical Metaphors and their Translation," *MelTheol* 25 (1-2, '73) 13-25; *BibTrans* 25 (1, '74) 107-116.

In translating metaphors an attempt should be made to retain the source-form of the metaphor in the translation. If this cannot be done and if the metaphor is abbreviated, an effort should be made to make the implicit constituents explicit and to render the metaphor as a full one. If these two procedures give no positive result, the translator should try to keep the elements of the metaphor by expressing them in the form of a simile. If the metaphor cannot be retained, one should try to replace it with a different metaphor from the figurative stock of the target language, especially if the source metaphor is found in a poetic text. Finally, at times it will prove necessary to replace the figure by a non-figure.—D.J.H.

773. E. FERGUSON, "'When You Come Together': *Epi To Auto* in Early Christian Literature," *RestorQuart* 16 (3-4, '73) 202-208.

The principal expression of "togetherness" of the early church was in the public worship assembly. That the use of *epi to auto* for such an assembly is ultimately derived from the Qumran use of *yahad* is less than certain, but it is probable that the application does stem from Jewish usage where "together" had come to refer to "community" and "assembly." Texts in the writings of the Apostolic Fathers confirm this interpretation. Either a quasi-technical meaning of *epi to auto* (or only of the underlying Hebrew) was already present in NT times and almost supplanted other uses of the phrase in early Christianity, or Paul's use of the phrase (cf. 1 Cor 11:20; 14:23) in reference to the public assembly led to a technical use. Acts 2:47 should be translated: "The Lord added daily those who were being saved to the assembly."—D.J.H.

774. D. R. HALL, "Fellow-Workers with the Gospel," *ExpTimes* 85 (4, '74) 119-120.

When a Greek word is compounded with the prefix *syn-* and followed by a noun in the dative, the case of that noun is normally governed by the *syn-*compound. There are, however, three verses in the NT (Phil 1:27; 2 Tim 1:8; 3 Jn 8) in which most modern commentators and translators interpret such a dative as *dativus commodi* or dative of advantage in spite of the fact that the preceding word is a *syn-*compound. But whether the datives are governed by the *syn-*compound or are datives of advantage, the personification of the gospel is present. Grammatically the probability is overwhelming that they are governed by the *syn-*compound. We should therefore translate: "striving along with the faith of the gospel" in Phil 1:27, "suffer hardship along with the gospel" in 2 Tim 1:8, and "fellow workers with the truth" in 3 Jn 8.—D.J.H.

775. J. A. LOADER, "An explanation of the term *prosēlytos*," *NovTest* 15 (4, '73) 270-277.

The well-known Greek technical term *prosēlytos* should be explained as part of the *qrb*-complex in Jewish religious terminology. In the OT *qrb* has the sense of approaching the holy sphere, and at Qumran (e.g. 1QS 6.13-22) the holy sphere is the community. In the rabbinic writings *qrb* is a technical term for the acceptance of proselytes into Israel. When the Hebrew OT has *qrb* in one of its various cultic nuances, the Greek word is *proserchesthai*, *prospherein* or *prosagein*. The term *prosēlytos*, a derivative of *proserchesthai*, is used to render the idea of *qrb* as a new member of Israel. This is also why *prosēlytos* is found nowhere in Greek except in Jewish circles (including the NT). Eph 2:13 is a superb illustration of the idea, though *prosēlytos* is not used.—D.J.H.

776. T. MURAOKA, "Purpose or Result? *hōste* in Biblical Greek," *NovTest* 15 (3, '73) 205-219.

An exhaustive comparative study of *hōste* in biblical Greek and selected contemporary non-biblical literature involves reconsideration of the relationship between final (purpose) and consecutive (result) clauses. Although consecutive usage is dominant, biblical Greek displays a relatively frequent use of *hōste* with the infinitive to express purpose; this usage is foreign to Polybius and Plutarch but is found in Epictetus and in the papyri and therefore need not be explained in terms of Semitism. In some cases it is difficult to decide whether the force of the construction is consecutive or final; occurrences of such usage in the LXX may reflect the nature of the Hebrew or Aramaic infinitive. A rather rare usage, but one that sheds light on the development of the use of *hōste*, is the comparative-modal or "descriptive" use (e.g. 1 Cor 13:2; Mt 13:54). A few rare instances, most of which are based on analogous use of *hōs*, fit neither into consecutive-final usage nor into the "descriptive" category.—F.W.D.

777. W. SELB, "*Diathēkē* im Neuen Testament. Randbemerkungen eines Juristen zu einem Theologenstreit," *JournJewStud* 25 (1, '74) 183-196.

The rabbinic *dī'ātikī* (from the Greek *diathēkē*) is an arrangement before death in which an agreement is made by the giver with the receiver. The content was

specified by the giver. This understanding of *diathēkē* sheds light on Gal 3:15-19; Heb 9:15-16; Rom 9:1-29; and the *Epistle of Barnabas*. The term, when it appears in the LXX and the NT, must not be considered as a purely religious expression; its legal background must be acknowledged.—D.J.H.

778. N. TURNER, "The Literary Character of New Testament Greek," *NTStud* 20 (2, '74) 107-114.

The literary elements in the language of the NT should not be overlooked. In matters of accident most NT authors display a more cultured practice than is found in non-literary papyrus texts. The vocabulary of the NT conforms generally with that of the high Koine. In syntax the literary quality is less apparent, but in isolated instances (such as the use of the article with proper names) the NT is remarkable for its classical correctness. The prevailing tendency among certain literary authors contemporary with the NT was to cultivate artificial rules—rules that belonged to the days of the Attic dialect in its glory—the new authors being sometimes referred to as "Atticists" for that reason. But the higher or literary Koine includes many writers who are relatively innocent of atticisms. As the possibility that the NT writers made use of amanuenses looms larger, the significance for NT linguistic study of the uneducated type of papyri grows more remote.—D.J.H.

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779. ANON., "Le centenaire d'une Traduction de la Bible: Louis Segond," *RevRéf* 24 (3, '73) 125-138.

A biographical note, of doubtful authorship, found in the archives of the Société Biblique Française, is published here to mark the centenary of the publication of the translation of the OT by Louis Segond (1810-1885). The first edition of his NT appeared in 1880. The whole so-called *Bible d'Oxford* has remained in use in French-speaking lands. It was adopted as the official version by the churches of Africa, North America, Asia and Europe.—S.B.M.

- 780r. *La Bibbia*, trans. P. Vanetti, S.J. (Rome: Edizioni "La Civiltà Cattolica," 1973).

G. BERNINI, "Un'edizione 'pastorale' della Bibbia in italiano," *CivCatt* 124 (2963, '73) 457-462.—Despite the many recent Italian translations, this new one is welcome for its specifically pastoral presentation of the sacred text.—S.B.M.

- 781r. *Traduction oecuménique de la Bible* [cf. § 18-407r].

W. M. ABBOTT, "La traduzione 'ecumenica' della Bibbia in francese," *CivCatt* 124 (2945, '73) 469-472.—The TOB is here compared with the *Bible de Jérusalem*; the comparison favors the latter, when the preference of variant readings or the notes on individual sections of the text are taken into consideration. The larger edition of the TOB, moreover, is compared to the smaller. Differences in the extent of the notes and the labeling of the individual pericopes are noted between the two editions.—S.B.M.

782. G. M. VERD, "El Padre Scío, traductor de la Biblia," *EstBib* 32 (2, '73) 137-156.

Felipe Scío y Riaza (1738-1796) inaugurated the post-Tridentine era of the Spanish versions of the Bible. The purpose of the article is to make Scío known. It outlines his life, examines the criteria he used for his translation, and studies some sample passages from it.—S.B.M.

783. G. M. VERD, "Las 'versiones populares' de la Biblia y su base lingüística," *EstEcl* 48 (186, '73) 377-414.

Translations of the Bible, from medieval to modern and contemporary times, have varied all the way from the free to the literal. This article, in its first part, deals with the theories of translation (E. A. Nida's and the theory of generative grammar, W. L. Wonderly's and the translations for popular use). The second part treats the TEV and the corresponding Spanish and Latin American versions, the Colombian version and the liturgical Spanish translation. The final part of the article takes up the question of a "dynamic" translation, its form (clarity, verbal-nominal style, pleonasms, the passive voice) and its basis. The conclusion weighs the pros and cons of both the "dynamic" and the literal translations. Ultimately, it is a question of stimulus and response. Different "contents" call forth different responses.—S.B.M.

Bulletins

784. C. E. ARMERDING AND W. W. GASQUE, "The Bible as a Whole," *Christ Today* 18 (11, '74) 614-623.

A bulletin of twenty recent publications in English on the Bible as a whole arranged according to this pattern: general, biblical backgrounds, Bible prophecy, and miscellaneous.

785. W. W. GASQUE, "The New Testament," *Christ Today* 18 (11, '74) 636-644.

General works, commentaries, books on Jesus in the Gospels, studies on the backgrounds of the NT, books on miscellaneous topics, and "historical curiosities" are described and evaluated (54 books in all). All but one have been published in English.

786. F. SALVONI, "Strumenti di studio," *RicBibRel* 8 (2, '73) 5-107.

Descriptions and evaluations of recently published materials used in biblical study. The first part deals with tools: linguistic aids such as the dictionary of M. Carrez and F. Morel and F. Rosenthal's grammar of biblical Aramaic; biblical introductions (G. L. Archer, J. A. Soggin, and O. Eissfeldt for the OT; B. Corsani, E. F. Harrison, and C. F. D. Moule for the NT); the Greek NT of the United Bible Societies; Italian translations; exegetical works (E. Testa, P. Dacquino, G. von Rad on Gen; S. Hermann's volume on Israel in Egypt; M. Noth's on Jos; von Rad's *Wisdom of Israel*; M. Delcor's *Daniel*; A. E. Harvey's *Companion to the Gospels*; O. da Spinetoli on Mt; V. Taylor on the passion in Lk; E. Schweizer on Mark; A. Heising on the multiplication of the loaves; W. Trilling on the proclamation of Christ in the Synoptics; J. Gnllka on Phil; F. Mussner on Jas;

A. Läpple on Rev); the deuterocanonical books of the OT; the apocrypha of the NT (L. Moraldi's edition); and Christian apologetics. Most of the titles discussed are in their Italian translation. The second half deals with a wide variety of topics. Recent works on biblical theology (B. S. Childs, W. Schmithals on Bultmann's theology, H. Conzelmann, E. Käsemann's exegetical essays, S. Zedda's work on eschatology, J. A. Ziesler on righteousness, H. D. Wendland on NT ethics) are treated and many of them at great length. There follows a section on texts of classical Christianity, another on archaeology, one on conjugal morality in the 20th century, and one on some recent discussions of original sin.—S.B.M.

787. D. SENIOR, "Keeping Up—A Survey of Recent New Testament Publications," *BibToday* 71 ('74) 1558-68.

A bulletin of some 50 books (all in English) dealing with Jesus, NT introduction, sources and tools, the Gospels, Acts, Paul and the NT epistles, NT theology, and special questions.

788. M. SINOIR, "Notes d'Écriture Sainte," *EspVie* 84 (1, '74) 5-13.

Observations on judging exegetical works along with a bulletin of six books recently published in French and dealing primarily with Jesus and the Gospels.

GOSPELS—ACTS

Gospels (General)

789. J. H. CHARLESWORTH, "Tatian's Dependence upon Apocryphal Traditions," *HeythJourn* 15 (1, '74) 5-17.

Tatian's *Diatessaron* shows that he was interested in the earthly life of Jesus. dence that all were in the *Gospel of the Hebrews* (C. Peters) and the *Protevan-gelium of James* (G. Messina). In his account of Jesus' baptism, Tatian wrote that the Spirit descended upon Jesus either "in the likeness of the body of a dove" or "in the likeness of a dove." Also, he wrote that Jesus' baptism was accompanied by fire or a bright light. There is wide agreement that these two features were in the *Diatessaron*. Furthermore, there are indications that Tatian's account of the baptism may have mentioned the hovering of the dove and the resultant fear and trembling of those who witnessed the baptism. These last two features are also found in the *Odes of Solomon* 24.1-3. Thus Tatian may well have known the *Odes* or borrowed from the tradition upon which they are founded. The date (A.D. 100), language (Syriac), and provenance (an early Jewish-Christian community) of the *Odes* strengthen this possibility.—D.J.H.

790. O. C. EDWARDS, JR., "Diatessaron or Diatessara?" *BibRes* 18 ('73) 44-56.

Are the many harmonies of the Gospels that have been associated with the work of Tatian manifestations of his *Diatessaron*, or are they to be regarded as other *Diatessara*? Since they do not share exactly the same order of pericopes, do not have the same word order within the pericopes, do not manifest the same text-type, and have no readings that can be said with certainty to have originated with Tatian, there is no important sense in which they can be regarded as manifestations of the work by Tatian. The only exceptions to this are the Dura fragment and

Ephraem's commentary. These many harmonies are not editions of the one *Diatessaron*; they are *Diatessara*.

Tatian's *Diatessaron* shows that he was interested in the earthly life of Jesus. There appears to be no doubt that the original language of the *Diatessaron* was Syriac. Tatian seems to have written his *Diatessaron* to remove inconsistencies between the Gospel accounts in order that the Gospel might not be thought unreliable because of these inconsistencies.—D.J.H.

791. E. PINTO, "Jesus as the Son of God in the Gospels," *BibTheolBull* 4 (1, '74) 75-93.

Those texts in the Gospels where "Son of God" or "the Son" is used can be classified under three headings: the epiphanies of Jesus, the testimony of others, and Jesus' own affirmations. The title was no alien import and cannot be interpreted simply in terms of popular religious notions circulating in the Hellenistic world. The most important features of this terminology are these: unique and intimate relation with the Father, obedience to the Father, universal dominion, and the sending by God for the salvation of the world. The only satisfactory explanation for the evidence of the Gospels "is that Jesus really enjoyed the ultimate and immediate relation with God. In other words, Jesus thought of himself as the Son of God in an exclusive sense."—D.J.H.

792. C. ROSZKO, "Traces of the first Armenian Version of the Gospels in an early Manuscript: An Analysis of MS. C (A 24) of the Walters Art Gallery in Baltimore," *StudBibFrancLibAnn* 23 ('73) 151-166.

The examination of 38 passages from the *Diatessaron*, 190 witnesses from the Armenian Fathers and translators, and 30 witnesses from the Syriac and Georgian leads to the conclusion that our MS is close to the Armenian text of the *Diatessaron* used by the Armenians up to the 8th century but differs greatly from the printed text of Zohrab, the first critical edition of the Armenian Bible, published in Venice in 1805. Furthermore, the Greek text had very little influence on the text or the variant readings of the MS in question.—J.J.C.

793r. M. SMITH, *Clement of Alexandria and a Secret Gospel of Mark* [cf. *NTA* 18, p. 112; § 18-60r].

———, *The Secret Gospel* [cf. *NTA* 18, p. 112; § 18-60r].

R. M. GRANT, "Morton Smith's Two Books," *AnglTheolRev* 56 (1, '74) 58-64. —Smith definitely proves that the letter was written by Clement, but his attempt to show that Mk II (the enlarged version of Mk made for more advanced Christians of Alexandria) contains reliable traditions from the 1st century A.D. is not convincing. Alexandrian Christians, whether Carpocratians or others, could well have composed Mk II. Mk II reflects an attempt to combine elements from the other Synoptics and Jn with elements derived from Mk I, all this in order to provide what Clement calls a "more spiritual" or "mystical" Gospel. The "accumulation of parallels and analyses, some telling, others far-fetched, does not really prove that Jesus was a homosexual magician. Indeed, one might use another set, equally strange, to show that he was excessively devoted to his women disciples." —D.J.H.

794r. ———, *Idem*.

G. W. MACRAE, "Yet Another Jesus," *Commonweal* 49 (16, '74) 417-420.—Smith makes a very persuasive case for the view that the document is a fragment of an authentic letter of Clement, on the grounds of style and content especially. Furthermore, given the importance of Clement's witness to the shadowy area of 2nd-century Christianity in Alexandria, we should not balk at acknowledging the existence of an esoteric Gospel, perhaps at a much earlier period. The Lazarus passage of the esoteric Gospel quoted by Clement may point to the existence of a source that was common to the Evangelists Mark and John. The case made for Jesus' engaging in a secret baptismal rite of magical character is neither convincing nor satisfying. "In making this material known, Smith has done a great service to historians of Christian origins. One could only wish he had done so more modestly."—D.J.H.

795r. ———, *Idem*.

H. MUSURILLO, "Morton Smith's Secret Gospel," *Thought* 48 (4, '73) 327-331.—The fragment on which the author bases his startling and original conclusions cannot support the elaborate structure he has built on it. Even if the letter is by Clement of Alexandria, there is little evidence that the lines cited as though from Mark's secret Gospel have any claim to authenticity. They might be more easily assigned to an apocryphal expansion of the canonical Mk based on the Lazarus episode in Jn. Furthermore, S has not sufficiently explored the contingency that the entire letter of Clement is a forgery. It may be an ancient forgery rather than a modern one, since the motivation involved (whether orthodox or gnostic) is easier to grasp, as well as the fact that the Clementine style is so expertly imitated. At the same time, the possibility of a modern forgery, from either England or Holland in the 17th or 18th century, cannot be ruled out entirely.—D.J.H.

796r. ———, *Idem*.

P. PARKER, "On Professor Morton Smith's Find at Mar-Saba," *AnglTheolRev* 56 (1, '74) 53-57.—Granting that Clement of Alexandria wrote the letter that S has found, Clement might still be mistaken about where his Gospel additions came from. Both the content and the idiom of these excerpts tell against the theory that they belong to the second Gospel. The real contribution of the letter to Gospel study may be to bring Mark to Alexandria and to prove him capable of a "more spiritual" Gospel. John Mark of Jerusalem makes a poor candidate for authorship of Mk, but an excellent one for authorship of Jn. [The article was read as a response to Smith's 1960 presentation of his discovery to the annual meeting of the Society of Biblical Literature.]—D.J.H.

797. J. TENZLER, "Tiefenpsychologie und Wunderfrage. Der kognitive Teilbeitrag der Tiefenpsychologie zur Exegese biblischer Wunder," *BibKirch* 29 (1, '74) 6-10.

The recognition of the unconscious dimensions of man along with the notion of the mana-personality suggest that the NT healing stories correspond to the natural possibilities of man. But in Jesus these actions are placed in the context of a

personal dialogue of faith and serve as signs that the kingdom of God is present.
—D.J.H.

798. P. VAN DEN BERGHE, "De wonderverhalen uit de evangeliën. Een handreiking"
[The Miracle-Stories in the Gospels. An Introduction], *Collationes* 19 (4,
'73) 433-458.

The statement "Jesus performed miracles" means that Jesus did a number of things that, as men and believers, we are entitled to call miracles. This explanation, however, contains several judgments situated on a different level. The historical judgment belongs to the historian, who by means of his critical method must find out whether Jesus really performed the deeds labeled as miracles. The rational judgment is a pronouncement of the intellect that operates with the notion of miracle as something inexplicable. That notion seems to be changing along with the progress of science. The theological conception of miracle, which is the basis of the judgment of faith, resists a reduction to the absence or disruption of the laws of nature. This follows from a consideration of the terms used by the Bible to designate the mighty deeds and, still more, from the interpretation of those deeds by Jesus and his followers.

Several different types of miracle stories must be distinguished. The Gospel miracle stories are successively investigated according to their different final redactions in the Gospel texts, their form and function during the oral-tradition period, and their alleged relation to the wonder-worker Jesus. Within the quest for historicity a distinction is made between directly and indirectly historical: one story simply narrates the fact, and another concrete story may rather be the result of framing general but trustworthy remembrance. Jesus himself interpreted his miracles primarily as signs of the coming of God's kingdom but also as legitimation of his existence and call for faith. The interpretation of Jesus' miracles—prevalent in the early church—as proofs of his messianism and revelation of his sonship is in line with Jesus' own ideas.—J.L.

Jesus

799. S. AALÉN, "Visdomsforestillingen og Jesu kristologiske selvbevissthet" [Conceptions of Wisdom and Jesus' Christological Self-Witness], *SvenskExegÅrs* 37-38 ('72-'73) 35-46.

It is legitimate on historical grounds to speak of Jesus' divine self-consciousness. If one looks to Jewish traditions for models, one finds the Son of Man in Daniel and Metatron in rabbinic sources. But both of these are oriented only to heaven and not to earth. It is the Wisdom tradition that provides the model for Jesus' activity and self-understanding.—B.A.P.

800. H. COUSIN, "Chronique d'Écriture Sainte. Jésus de Nazareth," *LumVie* 22 (114, '73) 108-112.

A bulletin of 29 items recently published in French (some translations from German and English) that deal with the various portraits of Jesus, the Gospels and Jesus, and the resurrection.

801. J. ECKERT, "Wesen und Funktion der Radikalismen in der Botschaft Jesu," *MünchTheolZeit* 24 (4, '73) 301-325.

Some of Jesus' demands on his followers seem unreasonable and have always presented problems. Such are the call to leave everything and to hate father and mother, and the refusal to allow a man to bury his father. Various explanations have been proposed, e.g. that the words are examples of oriental exaggeration, that he is proposing a special ethic, that the sayings should be understood in an edifying manner. All these attempts overlook the shocking character of what Jesus asks. The real solution lies in his eschatological proclamation, which does not discuss the tension between ideal and reality. The question of realization is not a problem of the prophetic call to conversion. These radical demands are the salt of the Redeemer's message. Only when they are not reduced to middle-class ethics and to everyday morality, and thus sacrificed, can they as a critical corrective set man free, arouse within him the longing for the completely other, and open the future to him.—J.J.C.

802. J. J. GUNTHER, "The Family of Jesus," *EvangQuart* 46 (1, '74) 25-41.

A survey of the NT and extrabiblical evidence about the family of Jesus. James, Joses, and Judas were sons of Mary and Joseph. Mary of Clopas was their aunt. Their paternal uncle, Clopas, was the father of Simon. The alienation of Jesus and his family was being overcome during passion week. His mother was present at the crucifixion.—D.J.H.

803. R. H. HIERS, "Satan, Demons, and the Kingdom of God," *ScotJournTheol* 27 (1, '74) 35-47.

Exorcism is a prominent feature of the Synoptic representation of Jesus' ministry. There is no reason to suppose that Jesus did not view the demons in the same way as did his contemporaries and the Synoptic Evangelists—realistically and seriously. Exorcism is not described as a sign of the kingdom of God, nor are exorcisms attributed to the kingdom or its powers; it is nowhere said that the kingdom is dawning or breaking in. Rather, the exorcism of demons, like the preaching of repentance, was a task of the utmost importance in preparation for the coming of the kingdom. Satan is being bound, and Israel is being cleansed from what held it in bondage to Satan. Perhaps a last effort on the part of the evil one to retain his power still had to be endured. But when Satan and his demons had been finally overcome, God alone—possibly with or through his messiah—would rule over this world.—D.J.H.

804. H. W. HOEHNER, "Chronological Aspects of the Life of Christ. Part II: The Commencement of Christ's Ministry," *BiblSac* 131 (521, '74) 41-54. [Cf. § 18-426.]

In Lk 3:1-2 Luke is reckoning from either the Julian calendar or Tiberius' regnal year, and his reference to the 15th year of Tiberius points to A.D. 29 as the year when John the Baptist began his ministry. Jesus' ministry probably began shortly thereafter. Luke's remark that Jesus was "about" 30 years of age (3:23) when he began his ministry could mean that he was only 32 when he was baptized in the summer or autumn of A.D. 29. The evidence of Jn 2:20 also supports the

A.D. 29 date. Since the reconstruction of the Temple edifice was completed in 18/17 B.C., the addition of 46 years makes the date of the conversation recorded in Jn 2:20 the Passover of A.D. 30. The picture given in other parts of the Gospels is in line with the chronological outline presented here. "Therefore, it is concluded that Christ's ministry began sometime in the summer or autumn of A.D. 29."—D.J.H.

805. J. W. HOLLERAN, "Christ's Prayer and Christian Prayer," *Worship* 48 (3, '74) 171-182.

The Gospels suggest that Jesus prayed frequently, for long times, at night, and alone. The recorded prayers of Jesus throughout the NT are prayers of the Son to the Father for his brothers. When Jesus teaches his disciples to pray, the content of their prayer is the same as his. The Christian's prayer should be marked by faith, perseverance, and honesty.—D.J.H.

806. W. KASPER, "Jesus im Streit der Meinungen," *Theologie der Gegenwart* 16 (4, '73) 233-241.

A survey of recent interpretations of Jesus arranged under these headings: political, personalist, Christological-dogmatic, and systematic. [A longer version appeared in *Attempto* 45-46 ('72-'73) 23-29.]

807. J. LAMBRECHT, "Wie is Jezus?" [Who is Jesus?], *Collationes* 19 (3, '73) 361-381.

The sources dealing with Jesus claim that this Jesus, who had died, appeared again as a living man. This basic datum—the reappearance of Jesus after his death—conditions our sources and makes historical research in this area a delicate task. The Christians, like their fellow men, paid more attention to the continuing meaning of facts than to the past circumstances of these facts; and, since they were looking forward to the parousia, they admittedly could not develop a strictly historical interest. These Christians, moreover, envisage Jesus as the risen, living Lord. Because of this faith, they were not in a position to distinguish neatly between what Jesus was and what he is now.

According to the earthly Jesus, the commandments of God and the traditions of men do not coincide. Even Moses' written law does not stand as a substantiated reality in the center of Jesus' theocentric attention. From his intimate relation with the Father, Jesus explains God's original intentions. The way in which he pursues this main objective differs from that of the Pharisees or the Qumran community. He both simplifies and radicalizes God's demands. The characteristic of Jesus' self-consciousness is his conviction that in his preaching and working God's rule happens and becomes already manifest. This should be stated, even if one admits that Jesus did not apply to himself most of the titles present in the Gospels. God has legitimated Jesus in a final way by raising him from the dead. Jesus' authoritative words and mighty deeds, however, were themselves self-authenticating. Jesus was not a political agitator, though as such he most probably was accused and delivered to Pilate by the leading members of the Jewish community. It is likely that toward the end Jesus took into account the possibility of a martyr's death. Did he ascribe to his destiny any explicit salvific significance? Not all exegetes answer this question in a positive way.

The fact that after Easter it was believed that Jesus offered himself in serene lucidity and full liberty for men's salvation does not imply a post-paschal triumphalistic idealization of the earthly Jesus. The "realistic" Christ-image that Mark pictures in 8:27—10:45 by his threefold sequence of the announcement of the passion, the disciples' misunderstanding, and Jesus' summons to follow him illustrates this. It may even be held that the Evangelist thus suggests that a correct, adequate answer to the question "Who is Jesus?" depends more on existential imitation than on historical investigation.—J.L. (Author.)

808. W. L. LIEFELD, "The Hellenistic 'Divine Man' and the Figure of Jesus in the Gospels," *JournEvangTheolSoc* 16 (4, '73) 195-205.

The figure of the *theios anēr* in Hellenism and Judaism is diverse, and one must not assume that there was a uniform pre-Christian type. If certain Gospel pericopes did contain motifs similar to those found in aretalogical literature, would this mean that their portraits of Jesus were substantially altered to conform to other *theios anēr* figures? Several alternate explanations present themselves. Finally, it must be noted that nowhere do the Gospels, either in postulated sources or final redaction, contain the term *theios anēr*.—D.J.H.

809. G. MANGATT, "Jesus' Good News to the Poor," *Jeevadhara* 3 (16, '73) 300-317.

Jesus conceived his mission as God's great intervention in favor of the poor and the miserable. As in the OT, the presumption is that the poor man is religiously better disposed to receive God's offer of salvation than the proud and arrogant rich. Jesus' message of consolation to the poor recommends universal fraternal love and sharing, and it promises the total annihilation of suffering and misery when God's kingdom will be revealed in all its splendor.—D.J.H.

810. J. M. OWEN, "Jesus and God," *Colloquium* 6 (1, '73) 19-35.

In Jesus we are confronted with God in such a way that Jesus serves both to define God for us and to provide the basis for distinguishing between what we may say about the man Jesus and about God in his own nature and being. With the statement that God raised up Jesus, we mean that God has taken up Jesus' witness to confirm and complete Jesus' theology through his own creative interpretation of it and so of the whole Israelite and Jewish tradition from which it stemmed. "In Jesus Christ, God has revealed himself in acts of judgment and mercy, in which he has set himself in complete distinction from men and from all the things of their world, indeed, from the universe as a whole, but in which he has also reaffirmed his prior relation to them as Creator and bound them effectively into new, abiding relation with himself."—D.J.H.

811. P. J. RIGA, "The Kingdom and Celibacy," *BibToday* 69 ('73) 1378-84.

Jesus' call to celibacy for the kingdom (cf. Mt 19:12) must be placed in the wider context of his call to the kingdom, which makes its radical demands of the one who enters into it. Just as it is God's special gift to man that enables him to be faithful to any of the radical demands of Jesus, so too with the gift of celibacy.—D.J.H.

812. J. ROLOFF, "Auf der Suche nach einem neuen Jesusbild. Tendenzen und Aspekte der gegenwärtigen Diskussion," *TheolLitZeit* 98 (8, '73) 561-572.

Some seventy years after A. Schweitzer proclaimed the collapse of theology based on the life of Jesus, and some fifty years after R. Bultmann stated that the theology founded on historical facts in Jesus' career was a product of fantasy, there is today a revived interest in the historical Jesus. The impulse comes not only, nor perhaps primarily, from theologians but from scholars in other disciplines and from those who claim one must have contact and communion with Jesus in order to live properly. Oddly enough these images of Jesus are not usually composed by biblical scholars, for they are so much taken up with research into particular aspects of the problem that they do not have time to synthesize their results fully. Even G. Bornkamm and H. Braun have produced only essays in this direction.

Yet the tendencies operative today should be fruitful. These tendencies and viewpoints are: (1) Jesus' preaching was not merely a call to an eschatological decision, nor can it be studied apart from the preacher. (2) His intent and attitude demand more intense study. (3) Jesus challenges one not so much as an individual but as a social being, a member of the church, etc. Two dangers, however, are to be avoided. We cannot make the Evangelists' picture of history the basis for our image of Jesus, nor can we limit ourselves to the purely historical categories of the 19th century. Ours is the task of developing suitable criteria so that one image can be related to the other.—J.J.C.

813. G. THEISSEN, "Wanderradikalismus. Literatursoziologische Aspekte der Überlieferung von Worten Jesu im Urchristentum," *ZeitTheolKirch* 70 (3, '73) 245-271.

The oral preservation of the words of Jesus presupposes a sociological setting in which they continued to be practiced. Many of Jesus' sayings must therefore have been preserved among travelling charismatic prophets who had given up homes and family ties to adopt "the Lord's way of life" (*Didache* 11.8). Renouncing material possessions and even their livelihood, the itinerant preachers made themselves dependent on the hospitality of others (cf. *Didache* 11—12). Only an itinerant radicalism that obeyed Jesus' commands literally can explain the survival in the tradition of such sayings as Mt 8:20 (homelessness); Lk 14:26 (renunciation of family); Mk 10:17 ff. and Mt 6:19 ff. (renunciation of riches); or Lk 10:16 (identification with Jesus).

These charismatics were comparable in life-style to travelling Cynic philosophers of the same period (cf. Epictetus, *Dissertationes* 22.46-58). They seem to have been rural and Palestinian in origin, and without marketable skills or trades (contrast Paul the tentmaker). They left their mark not in the urban-oriented epistles to Hellenistic churches, but only in the Gospels, which tell of a past era and can therefore view the ethical radicalism of Jesus' words from a "safe" temporal distance (cf. especially Luke, e.g. 22:35-36).—J.R.M.

814. F. WAGNER, "Systematisch-theologische Erwägungen zur neuen Frage nach dem historischen Jesus," *KerDog* 19 (4, '73) 287-304.

A major question raised by the new quest of the historical Jesus is the systematic-theological one. This becomes clear when the new quest is seen against the back-

ground of (a) the old quest and (b) Bultmann. The old quest represented negatively an emancipation from traditional dogma, and positively the self-assertion and self-realization of subjectivity (both that of the historian and that of Jesus as the historian viewed him). Bultmann challenged the subjectivity of the historian, hoping to free him from his compulsion toward self-realization and engage him in an honest dialogue with history. He also challenged the subjectivity of Jesus by integrating him into the kerygma. On the ground that Bultmann was in danger of a subjectivity of his own (a subjectivity centering on faith and an eschatological self-understanding), the new quest attempted to define the continuity between Jesus and the kerygma. This has given the self-consciousness of Jesus a new importance in systematic theology, e.g. in integrating the *fides qua creditur* and the *fides quae creditur* of the believing community. This Jesus, at once the subject and the object of faith, even corresponds in a way to the trinitarian God who is himself both subject and object.—J.R.M.

815. J. H. YODER, "Jesus and Power," *EcumRev* 25 (4, '73) 447-454.

Among the several stances available to Jesus toward the socio-political concerns of his people, he chose one whose agreement with the Zealots was far-reaching. Yet he set aside the Zealot temptation because (1) he held a lower view than they did of the importance of state sovereignty and sword, (2) he included the outsider and the enemy in his liberating concern, (3) his disciples are the first of those privileged to live already in the freedom of the new order, and (4) the alternative to the Zealot sword was not neutrality or spirituality but rather servanthood and the cross. In our efforts to determine courses of action today it may be naïve to leap from the canon to the present. Furthermore, neither "power" nor "violence" is a univocal, one-dimensional something varying only in terms of more or less.—D.J.H.

Jesus, cf. § 18-1014.

Passion and Death

816. T. F. GLASSON, "Davidic Links with the Betrayal of Jesus," *ExpTimes* 85 (4, '74) 118-119.

One could argue that mention of the brook Kidron was included in Jn 18:1 not only because it was historically true, but also because of its OT overtones. David too had passed over the Kidron (2 Sam 15:23) when faced by the tragic crisis brought about by members of his own household. Thus the Son of David repeats the sad journey of his ancestor. Some of the OT psalms of the righteous sufferer (e.g. Pss 41, 69, and 109) were attributed to David and probably were connected in the popular view with Absalom's rebellion. The early church may have seen that the experience of Jesus was foreshadowed in David's sufferings. The place of Judas in the tragedy seems to have been perceived as the counterpart to that of Ahithophel in the story of David. Ahithophel is the only suicide in the OT, and Judas is the only suicide in the NT. The term *apēgxato* is used of both (2 Sam 17:23 LXX and Mt 27:5)—the only places in the canonical writings where it is used.—D.J.H.

817. L. J. O'DONOVAN, "Approaches to the Passion," *Worship* 48 (3, '74) 130-142.

The stark and vivid language of Mark's presentation of Jesus' passion makes the paradox even more prominent; the cross that reveals the Son of God remains a scandal. Matthew goes beyond Mark's account at several points: the fulfillment of the OT, Jesus as master of his own fate, Jesus' refusal to meet violence with violence, the heightening of tension between the Israel of old and the new Israel, and the more general eschatological import. Luke's passion account in large measure tells the story of Jesus as a martyr whose death is relived by his disciples. John's passion is an ideal drama in which kingship and enthronement are central themes.—D.J.H.

818. R. RUSK, "The Day He Died," *ChristToday* 18 (13, '74) 720-722.

The rules governing the observance of the Passover and the astronomical limitations governing the application of these rules combine to make Thursday, 6 April A.D. 30, the most plausible of the dates suggested for the crucifixion of Jesus.—D.J.H.

819. H. SCHÜTZEICHEL, "Der Todesschrei Jesu. Bemerkungen zu einer Theologie des Kreuzes," *TrierTheolZeit* 83 (1, '74) 1-16.

The first part examines some historical questions concerning the cry of desolation on the cross: Did Jesus actually cry aloud, did he utter the words of Ps 22? It seems certain that a wordless cry was in the pre-Markan source, and one may suppose that Jesus spoke the opening words of the Psalm and the church then read the entire psalm in the light of the passion.

The second part unfolds the theology implicit in this lament. Revelation theology is present in its aspects of humiliation, followed by exaltation, and of hiddenness, which reaches its zenith in Jesus' outcry. Incarnation theology is prominent, for the words clearly manifest that Jesus assumed full manhood. Salvation-historical theology is there, because any member of the New Covenant who feels abandoned by God can be certain that in all situations God hears him, and he hears God. Finally, there is the theology of the Trinity. The divine person of Christ suffered and uttered the cry of abandonment, but as the divine person of the Son was affected, so also was the person of the Father and the person of the Holy Spirit, although only the Son became man and died on the cross.—J.J.C.

The Resurrection

820. M. BOUTTIER, "Résurrection, exaltation," *ÉtudThéolRel* 48 (4, '73) 507-516.

Having reviewed some recent works on the resurrection and the exaltation by X. Léon-Dufour, G. Martelet, J. Delorme, J. Le Du, W. Thüsing, J. T. Sanders, A. Feuillet, A. Escande, and A. Vögtle, the article lists seven firm points that can be held to amidst the confusing (to the faithful) debate on the resurrection. (1) The Easter event constitutes a beginning, not only in the realm of life, but in that of thought. (2) The apparitions are at the starting point of the diverse witnesses to the event. (3) The resurrection of Jesus was not an isolated fact but the inauguration of the universal resurrection. (4) It is, nevertheless, an initerable event that is the point of departure of faith. (5) The event itself cannot be grasped

outside the witness borne to it in a terminology characteristic of later Judaism and of apocalyptic. (6) It constitutes a link of identity between him who died and him who rose from the dead. (7) God himself is the author and end of the resurrection. To be sure, Jesus is the Lord. But it is more important to confess, in our hearts, our thoughts and our life, that the Lord is Jesus!—S.B.M.

821. L. S. FORD, "The Resurrection as the Emergence of the Body of Christ," *RelLife* 42 (4, '73) 466-477.

The earliest Christians did not believe in the resurrection primarily because they accepted the apostles' reports, but because they experienced the spirit of Christ alive and active in their midst. "We argue for the bodily resurrection of Christ, but the body of Christ's resurrection is none other than the body of Christ which is the church, understood as that emergent community of love guided by the dynamic activity of Christ's Spirit. The risen Christ is the mind of that body."—D.J.H.

822. M. PERRY, "Easter: Debate and Faith. Part I. The Easter Debate," *ExpTimes* 85 (5, '74) 136-139; "Part II. The Easter Faith," (6, '74) 164-167.

A discussion of some recent studies on the resurrection. One cannot start with empirical, this-worldly, historical facts and end with the resurrection; but historical research can tell us what kind of "mark" the resurrection leaves on the physical world. The redaction-critical approach urges us to concentrate on the resurrection kerygma and not on the doubtfully factual pseudo-historical matters, but it also suggests that the appearances in the Gospels (e.g. Jn 21) may depend upon primitive tradition. Finally, only an event (of some sort, normal or para-normal) could be adequate to give the resurrection the formative importance it undoubtedly had for the early Christians.

The second part discusses D. Cupitt's analysis in *Christ and the Hiddenness of God* (1971) of three different types of theories as to the relation of faith in the risen Christ to the historical facts underlying it: the event theory, the Psi theory (postulating "a paranormal kind of seeing and a paranormal body which is none the less amenable to historical investigation"), and the theological theory. "I believe that it is along the lines of the Psi theory that the alleged facts behind the resurrection may be made intelligible to, and credible by, people to-day."—D.J.H.

823. R. PESCH, "Zur Entstehung des Glaubens an die Auferstehung Jesu. Ein Vorschlag zur Diskussion," *TheolQuart* 153 (3, '73) 201-228.

Traditional apologetics has relied heavily on two factors to establish the credibility of the resurrection within the Christian faith: the empty tomb and the various appearances recorded in the Gospels. These cannot be sufficient motives for belief in the risen Lord inasmuch as they are offered more as signs than as proofs. The apparitions of the resurrected Christ are described in language that is appropriately termed "revelation" terminology. These appearances, however, are to be traced back to an original protophany to Peter during the earthly life of Jesus. The several apparitions are more legitimatory formulas than authoritative witnesses to the fact of the resurrection. Thus the founding of Christology is to be sought in the messianic work of the historical Jesus and not in faith in the resurrection of the crucified one. Resurrection is only a Judaic formula for a belief that is already

present before the death of Jesus. What is described in Mk 6:14-16 as the resurrection of John the Baptist is instructive about the thought-patterns of Jesus' contemporaries. Resurrection is a mode of describing Jesus as an eschatological messianic prophet who underwent martyrdom. The description about the resurrection of Jesus is simply an expression of the eschatological meaning of Jesus, of his mission and authority, his divine legitimation after his death.—M.A.F.

824. W. KASPER, "Der Glaube an die Auferstehung Jesu vor dem Forum historischer Kritik," *TheolQuart* 153 (3, '73) 229-241. [Cf. § 18-823.]

In matters of faith one must constantly avoid the Scylla of rationalism and the Charybdis of fideism. Pesch's proposed theses about the origin of belief in the resurrection are based on certain systematic theological presuppositions that he does not discuss and indeed cannot discuss within the bounds of the historical method. He seriously neglects the uniqueness of the phenomenon of Jesus Christ and draws too freely from parallels and analogies taken from the history of religion. His proposals therefore remain highly problematic.—M.A.F.

825. K. H. SCHEKLE, "Schöpfung des Glaubens?" *TheolQuart* 153 (3, '73) 242-243. [Cf. § 18-823.]

Pesch has not correctly interpreted the intention and content of the kerygma cited in 1 Cor 15:3-8, nor has he properly understood the accounts of the appearances of the risen Lord mentioned in the Gospels and in Acts. In particular he has not distinguished sufficiently between the form and the schema of the resurrection accounts.—M.A.F.

826. P. STUHLMACHER, " 'Kritischer müssten mir die Historisch-Kritischen sein!' " *TheolQuart* 153 (3, '73) 244-251. [Cf. § 18-823.]

The historical exegetical method employed by Pesch is found wanting in three ways: (1) the fundamental hermeneutical problem about the relationship of faith to history is only partially treated; (2) in his analyses, he relies too heavily on purely literary questions without a strong correlational principle drawn from historical criticism; (3) his unusually speculative history-of-religions approach, based on the works of U. Wilckens and K. Berger, is one-sided. This is illustrated in his views on the empty tomb and his interpretation of *ōphthē* in 1 Cor 15:5. In the words of K. Barth cited in the title: "For me historical-criticism ought to be more critical!"—M.A.F.

827. M. HENGEL, "Ist der Osterglaube noch zu retten?" *TheolQuart* 153 (3, '73) 252-269. [Cf. § 18-823.]

Pesch's position does not satisfactorily explain the criteria for what he calls "historical reason (*Vernunft*). Nor is his description of Jesus as an eschatological messianic prophet and martyr pleasing unto God really more helpful to contemporary mankind than the older categories of empty tomb and resurrection appearances. Furthermore, the resurrection of the crucified Messiah is a *novum* in Jewish tradition; the tradition that describes a raising up of both prophets and martyrs, the adversaries of the antichrist, derives in fact from a later Christian apocalyptic tradition. The idea of John the Baptist's "resurrection" is not helpful. Finally,

Jesus' passion, it must be remembered, created for the disciples a real catastrophe that their "faith" alone could not have resolved. Their Easter faith rests on a new datum, the appearances of the risen Lord.—M.A.F.

828. R. PESCH, "Stellungnahme zu den Diskussionsbeiträgen," *TheolQuart* 153 (3, '73) 270-283. [Cf. §§ 18-824—827.]

The specific criticisms against the author's proposed understanding of the origin of faith in the resurrection are here given specific and detailed refutations.—M.A.F.

829. H. SCHLIER, "Peri tēs Anastaseōs tou Iēsou Christou" [Concerning the Resurrection of Jesus Christ], *DeltBibMel* 2 (5, '73) 29-51. [Cf. § 18-88.]

The second installment of a translation of *Über die Auferstehung Jesu Christi* (1968) [cf. *NTA* 13, p. 273]. The resurrection of Christ as an event involving the absolute transcendence of God takes place in history through the self-disclosure of Christ as the risen One who "appeared" or "revealed" himself to witnesses (1 Cor 15:5 ff.; Lk 24:34; Acts 9:17; 13:31; 26:16; Gal 1:12, 16). Contrary to R. Bultmann's and W. Marxsen's views, the resurrection is taken up in the language and the tradition of the apostles' kerygma by virtue of the event of the self-disclosure of the risen One to particular witnesses (e.g. Paul, Gal 1:15 ff.). Such encounters involved surprise, fear, ignorance, doubt, even disbelief, but finally obedience, commission, and proclamation of the resurrection. Without reference to the event of the resurrection, the kerygma is empty (1 Cor 15:14). The consequences of the resurrection were (1) the full disclosure of Jesus as Christ and Lord, (2) the disclosure of the redemptive significance of the cross, (3) the victory over the powers of the world, including death, (4) the radical change in the human situation through forgiveness of sins, reconciliation, and true life, (5) the inauguration of the life of faith, hope, love, and joy, and (6) the eschatological fulfillment of the faithfulness of God in history.—Th.S.

830. R. N. SOULEN, "Behind Apocalyptic," *RelLife* 43 (1, '74) 96-106.

The interpreter must look at the linguistic frame in which the death and resurrection of Jesus took place in order to discern the structure of decisions and interpretations implicit in the language itself. The language "housing" the resurrection of Jesus is that of apocalyptic. If apocalyptic is the mother of Christian theology, theodicy as the defense of God's righteousness in the face of apparent contradiction is the mother of apocalyptic. Thus the idea of resurrection became the conceptual key by which God's faithfulness on the one hand and man's piety on the other could be maintained as articles of a covenantal faith. To say that Jesus had been raised from the dead meant that in his life and teachings could be found the true definition of what God wills. The resurrection "is the articulation or imagining of that consciousness which acknowledges that love is unconditional and that faith in God as the source of love is unverifiable." The confession that Jesus had been raised from the dead cannot be understood as a judgment about a corpse.—D.J.H.

831. P. STUHLMACHER, "Das Bekenntnis zur Auferweckung Jesu von den Toten und die Biblische Theologie," *ZeitTheolKirch* 70 (4, '73) 365-403.

Historical, methodological, and theological problems of NT exegesis influence

NT theology; a range of attempts is surveyed, each working from a particular starting point in primitive Christianity. Consequences of post-Enlightenment theologies: radical separation of the Testaments; either historical reconstruction or systematic interpretation; confusion as to whether NT theology should be a church-directed or a history-of-religions-directed enterprise. The possibility of a NT theology that remains open to the OT and works with a continuous OT-NT traditions-transmission should be explored.

The resurrection-confession provides a possible proof-case, since it is the theologically decisive foundation of early Christian faith; a detailed analysis of the development of resurrection traditions in the context of late biblical Judaism follows. These resurrection-confessions give Christological definitiveness to the Israelite confession of God's acting by binding it to Jesus' fate: it follows that NT theology must remain open to the OT.

The functions of the historical Jesus for the kerygma and of the theological roles of the Evangelists are clarified by this history of the transmission of the tradition. The characteristic lines of OT theology led to interest in showing how Jesus spoke for God; this "historical" interest must have been present from the start. Jesus must have seen himself as Son of Man; he and the primitive church would have referred his actions, especially his resurrection, to Israelite expectations. Eschatology developed out of anticipation of what resurrection of Jesus meant as a prolepsis; the Gospels reflect on what Jesus has done, as on his role as Coming One. Terminology and concepts for expressing the development of the Christological movement need to be developed in cooperation between the theological disciplines.—W.G.D.

832. E. M. YAMAUCHI, "Easter—Myth, Hallucination, or History?" *ChristToday* 18 (12, '74) 660-663, (13, '74) 728-732.

A re-examination of the sources used to support the theory of a mythical origin of Christ's resurrection reveals that the evidence is far from satisfactory and the parallels are too superficial. The conditions under which Christ appeared and the dispositions of the disciples at the time militate against the explanation of these appearances as hallucinations. The resurrection of Christ must be investigated as a historical question. It cannot be explained merely as the result of contemporary beliefs. Those explanations of the empty tomb that reject the evidence of the Gospels are improbable and are inadequate to explain the genesis and growth of Christianity.—D.J.H.

Synoptics

833. J. D. CROSSAN, "Structuralist Analysis and the Parables of Jesus," *LingBib* 29-30 ('73) 41-51.

In reply to D. O. Via's view [§ 18-458] that Lk 10:30-35 is an example story and not a parable, the author agrees with Via's actantiel analysis as method (although it is only valid in the strict sense for myths) and with his texteme analysis. He is interested in distinguishing the linguistic level of the historical Jesus from the level of the Synoptic tradition and in constructing a parabolic synchrony of Jesus. Agreeing with Via's distinction between "discourse" and

"story," he makes use of L. Doležel's typology of the narrator and reorganizes the actantiel distribution. Via's identification of the actants is refined by insisting on V. Propp's original definitions. Another main point is the logical systematics of "tragic" and "comic" stories by also integrating romance, irony, and satire. As a result, the author defends his classification of the "Good Samaritan" as a parable.—E.G.

834. J. DONALDSON, "The Title Rabbi in the Gospels—Some Reflections on the Evidence of the Synoptics," *JewQuartRev* 63 (4, '73) 287-291.

The Synoptic Gospels can offer no evidence for or against the argument on whether the title "rabbi" in the Gospels is anachronistic or not. The varying usages occur precisely for Christological reasons and not because of any reluctance to use "rabbi" as a title. Even when "rabbi" is used, it may be a form of polite address or a title. It cannot be inferred merely from the fact that Jesus is called "rabbi" that he had been the pupil of a rabbi and was an ordained scholar.—D.J.H.

835. E. GÜTTGEMANNS, "Die synoptische Frage im Licht der modernen Sprach- und Literaturwissenschaft 1," *LingBib* 29-30 ('73) 2-40.

The article analyzes the contributions of scholars to four traditional solutions to the Synoptic problem. The result of the analysis is that in all four solutions specific linguistic aspects are involved, which will serve as hints for a modern and consistent linguistic solution. The solutions of F. D. E. Schleiermacher and C. G. Wilke are full of text-grammatical details and theoretical reflections that are omitted in the isagogic tradition. A modern and consistent linguistic solution of the Synoptic problem can only be a generative-transformational text-grammar that integrates a grammar of narratives.—E.G. (Author.)

836. E. LÖVESTAM, "Davids-son-kristologin hos synoptikerna" [The Son-of-David Christology in the Synoptics], *SvenskExegÅrs* 37-38 ('72-'73) 196-210.

In Jesus' environment the Son of David was expected, according to the promise of the OT (2 Sam 7:12-16), and this expectation receives a characteristic expression in the *Psalms of Solomon*. But the Synoptic Gospels present an altogether different picture of the "Son of David," for it is as healer and exorcist that Jesus is called by that title. The background for this understanding of the Son of David is the contemporary Jewish view of Solomon as exorcist par excellence (cf. Josephus, *Antiquities* 8.45-49). Solomon's "wisdom" is understood to be his power over the demons (cf. Mt 12:42/Lk 11:31). Jesus, for his part, says that "there is something greater than Solomon here," and interprets his own exorcisms as an expression of the coming of God's kingdom and an assault upon the kingdom of Satan. As such he functions as the kind of Messiah that is referred to in the hymn of David found in Ps.-Philo, *Liber Antiquitatum Biblicarum* 60, one who conquers the demons. The "Son of David" title for Jesus functions most clearly in Jewish circles.—B.A.P.

- 837r. R. MORGENTHALER, *Statistische Synopse* [cf. *NTA* 16, p. 241].

W. R. FARMER, "A Response to Robert Morgenthaler's *Statistische Synopse*," *Biblica* 54 (3, '73) 417-433.—This book is a major contribution to the study of the

Synoptic problem. Yet the author's categories are not determined by an impartial analysis of the data but by a deliberate decision to accept the two-document hypothesis as a working hypothesis. The proposal he has made to modify the two-document hypothesis by acknowledging Luke's use of Mt is a modest one and significantly supported by the evidence he adduces and reviews. There are, however, no convincing arguments or evidence for Markan priority or the existence of Q. In the course of the article the reviewer responds to M's criticisms of his *Synopticon* (1969) and sketches the history of the two-document hypothesis.—D.J.H.

838. L. SABOURIN, "Recent Gospel Studies," *BibTheolBull* 3 (3, '73) 283-315.

A bulletin of recent study on the Synoptic Gospels with special emphasis on the theology of Q, the kingdom of God, Matthean studies, and solutions to the Synoptic problem.

Matthew

839. B. GERHARDSSON, "Gottes Sohn als Diener Gottes. Messias, Agape und Him-melsherrschaft nach dem Matthäusevangelium," *StudTheol* 27 (2, '73) 73-106.

Matthew is intent upon presenting to his audience the example of Jesus as the perfect Servant of God: it is an ethical proof that he is the Messiah. Underlying this presentation are the contrasting rabbinic categories of blessing—curse, God with—God not with, powerful—helpless, the portion of the good—the portion of the evil or the punished. These contrasts often figured in discussions concerning the examples in sacred tradition of the ideal just man and the traits of the ideal Servant of God.

In the early part of Jesus' life we see the sign of "power" or "God with" (cf. Acts 10:38), while in the latter part of his life we see the sign of "helpless" or "portion of the unholy." Jesus reacted to these experiences with filial obedience and love, always seeking the will of the Father as a faithful servant. In his suffering he remained silent, thus embodying the attitude of Abraham so often cited by the rabbis. In death Jesus perfectly exemplified the just man abandoned by God (Wis 2:18-20; Mt 27:43), and in his resurrection he is once again given "all power," thus enabling his disciples to take the yoke of his teaching upon them and enter into the vocation of the Servant of God.—F.M.

840. R. E. OSBORNE, "The provenance of Matthew's gospel," *StudRel/SciRel* 3 (3, '73) 220-235.

The possibility that Edessa was the place in which Mt originated must be considered. The main east-west trade route (the silk route) between the Mediterranean and India ran through it, and not only commerce but also cultural and religious ideas flowed along this highway. There are striking parallels between the material peculiar to Mt and Zoroastrian, Mithraic, and Buddhist teachings. Other features such as the emphasis on descent from Abraham, the statement about eunuchs in 19:12, the interest in Peter, and the story of the Magi suggest that the special M material and indeed Mt as a whole emanated from Edessa and its environs.—D.J.H.

841. A. C. PERUMALIL, "St. Matthew and his critics," *HomPastRev* 74 (4, '74) 31-32, 47-53.

The arguments raised against an original version of Mt in Aramaic are not convincing. (1) Jews did bear more than one Semitic name, and so Matthew and Levi need not be two people. (2) Jerome has left us some citations from the original Aramaic Gospel. (3) A multilingual writer such as Matthew is not obliged to quote biblical passages only from his mother tongue or from the language in which he is writing. (4) The presence of word-plays in the Greek Gospel cannot rule out the possibility of an Aramaic original. (5) The translation of Mt could have been as idiomatic and elegant as a good original work. (6) Jerome testified that the original version of Mt was in the library of Caesarea at the end of the 4th century.—D.J.H.

842. L. G. PHILBIN, "The Contemporary Understanding of the Holy and Its Reflection in Matthew's Gospel," *RelLife* 42 (4, '73) 508-513.

If R. Otto's assumption that Christ's message was accepted and understood on an "implicit" level by the early Christian community is correct, if Christ could be seen as the nexus and fulfillment of "covenant," if the potential of the OT prophets and psalmists was manifest in "kingdom," if the messianic hope of the early Christians was answered by Christ, then the aspects of knowing, feeling, and willing that a religion must have to exist in history were fulfilled in Christ. And if this be true, there is but one definition of the holy as it is found in Mt: Christ is the holy.—D.J.H.

843. L. RAMAROSON, "La structure du premier Évangile," *SciEsp* 26 (1, '74) 69-112.

Matthew has constructed his Gospel according to this pattern. First, a double prologue presents Jesus as the "God with us" in whom God realizes all his promises (1:1—2:23) and as the one who must be the humble Messiah according to the model of the Servant of Yahweh (3:1—4:11). Then, six major sections present him successively as the powerful and humble Messiah who excites the crowds and prepares his successors (4:12—11:1); the humble Messiah who is exposed to general disbelief and occupies himself with the small group of the faithful (11:2—13:58); the persecuted Messiah, destined for a violent death, who begins to organize his church, the fruit of his approaching death (14:1—18:35); the Messiah who goes to the death that will procure victory (19:1—25:46); the Messiah who submits voluntarily to a death charged with significance (26:1—27:66); and the Messiah who finally realizes himself and his work, the church, thanks to his victory over death (28:1-20). In the first three sections it becomes progressively clear that Jesus must be handed over to death, while in the second three we see him going toward death and being swallowed up by it so as to become the Lord of glory and to give life to the church. In short, Matthew describes for us in a sublime way the mystery of the death that gives life.—D.J.H.

844. E. SCHWEIZER, "The 'Matthean' Church," *NTStud* 20 (2, '74) 216.

In a previous article [§ 15-129] it was suggested that the Matthean church was "the body of these little ones who are ready to follow Jesus," a group with an

ascetic and charismatic character, that found its continuation in the church of Syria, finally merging into the monastic movement of the Catholic church. This is now confirmed by the *Apocalypse of Peter* found at Nag Hammadi. The treatise offers the first direct evidence of an ascetic Judaeo-Christian group of "these little ones" with no bishops or deacons, still experiencing heavenly visions and prophetic auditions.—D.J.H.

845. M. SHERIDAN, "Disciples and Discipleship in Matthew and Luke," *BibTheol Bull* 3 (3, '73) 235-255.

In comparison with Mark, Matthew has restricted the usage of the term "disciple" to the Twelve, while Luke has broadened it to include not only the Twelve but all believers. Matthew stresses the theme of making disciples, but Luke in his treatment of the twelve apostles is interested in the theme of bearing witness. In Matthew's portrayal of the disciples' understanding, we can also see the post-resurrection community confessing faith in Jesus as Lord. They remain exemplary for all Christians in that, with the help of Jesus, they overcome their lack of trust in his power and in the care of the Father. In addition, they can be seen to represent the leaders in the church, who must remain disciples of the one Lord. Luke gives us a more hierarchically oriented picture of the church. The twelve apostles are the mediators of Jesus' teaching, and the disciples are called upon to adhere to their teaching. The Twelve are also called disciples in order to emphasize their historical continuity with Jesus. But Luke's conscious broadening of the term means that all Christians are called to follow Jesus as disciples.—D.J.H.

846. H. SIMONSEN, "Synet på loven i Mattaeusevangeliet" [Understanding the Law in Matthew's Gospel], *DanskTeolTids* 36 (3, '73) 174-194.

Mt contains "conservative" as well as polemical statements about the Law. Of the conservative comments, 23 of them are redactional in nature and not doctrinal. Mt 5:18-20 illustrates this fact (5:18c takes up 5:18a: the Law remains in force in the new eon, the *entolai* proceed from Jesus, announcing 5:20 ff.). Among the polemical statements, both those common to Mt and Mk and those unique to Mt, one can hardly attribute at every point the same role to Matthew's reinterpretations. In general, it does not follow that Matthew sees attachment to the Law and freedom from it as irreconcilable. Clearly Matthew remains more attached than Mark to the Jewish milieu, but his thought is not judaizing. The prescriptions of the Law are put aside if they hinder communion with Jesus. Obedience to Jesus' message of salvation is incumbent upon everyone.—L.-M.D.

- 847r. M. J. SUGGS, *Wisdom, Christology, and Law in Matthew's Gospel* [cf. *NTA* 15, pp. 122-123; § 16-845r].

M. D. JOHNSON, "Reflections on a Wisdom Approach to Matthew's Christology," *CathBibQuart* 36 (1, '74) 44-64.—(1) Suggs's attempt to find Wisdom's envoys in Q needs a much closer sifting of the Jewish sources supposedly containing this concept. We can be quite certain that there was no pre-Christian Jewish motif of the goddess Sophia sending her envoys with revelation for man. (2) Mt 23:34-36 (=Lk 11:49-51) can best be read as a reflection of the universal primitive Christian conviction that Jesus sent or commissioned his disciples, who must be prepared

to face persecution. Mt 11:19b (=Lk 7:35) should be read as an analogy rather than as an identification of Jesus with Sophia. Just as at the creation Wisdom was justified by her works, so also Jesus (and John) will be vindicated by their deeds. (3) We must conclude that in Q we have the conscious desire of an early Christian community to continue the crisis proclamation of Jesus and that the Sophia myth is limited to two passages (Lk 7:35; 11:49) that did not exert a governing influence on the work as a whole. In spite of the brilliance of S's argument, perhaps it is best that the Wisdom motif remain in the scholarly footnotes where he found it.—D.J.H.

848. [Mt 1—2] C. T. DAVIS, "The Fulfillment of Creation. A Study of Matthew's Genealogy," *JournAmAcadRel* 41 (4, '73) 520-535.

The rhythm of the genealogy in Mt 1:1-17 and of the history itself is shattered at five critical points: vv. 2-3, 5, 6, 11-12, 16. By these carefully planned interruptions Matthew calls attention to critical persons and events. In every case a great threat to the fulfillment of God's promise has appeared. But the God who has brought righteousness to victory through the cunning of Tamar and Rahab, through the fierce loyalty of Ruth and Uriah, moves to create life out of the death of the Exile, and now in the final act raises up a son in the midst of his son Israel. Herod's action in Mt 2 juxtaposes him with Joseph, who in the midst of a difficult choice manifested righteousness (cf. 1:18-25). Herod in a context of certainty refuses to allow the end to come. The true history of Israel will not run through Israel's royal and priestly establishment, but through one whose father was Jacob.—D.J.H.

849. [Mt 1:1-17] E. L. ABEL, "The Genealogies of Jesus *HO CHRISTOS*," *NTStud* 20 (2, '74) 203-210.

Given that both the Matthean and the Lukan genealogies are not historical, a number of questions present themselves. Who created the documents? Did the Evangelists write them? Why were they created? The reason for the composition of these records was the desire to adduce additional evidence that Jesus was the Messiah. Whether Matthew drew up his genealogy or found it in his source-material is a matter of unsettled debate, but his genealogy certainly reflects his Christological conception of a royal Messiah. M. D. Johnson's suggestion, that Luke may be identifying Nathan the prophet with the third son of David, relates the genealogy to Luke's understanding of Jesus as the prophet-messiah. Several factors imply that Luke used a source that arose in Jewish-Christian circles. If *Rēsa* in Lk 3:27 is not a personal name but the Aramaic word for "prince," this genealogy would have been composed in Aramaic.—D.J.H.

850. [Mt 1:18-25] E. VALLAURI, "L'esegesi moderna di fronte alla verginità di Maria," *Laurentianum* 14 (3, '73) 445-480.

To illustrate the recent exegetical trends in the interpretation of Mary's virginity this article presents an overall view of the (principally) Catholic exegesis of the NT data during the past fifty years. In the Gospel of Matthew the accent falls primarily on the theological aspect of the account. Though the literary genre and the genealogy of the Matthean infancy narratives have received attention, it is the account of the conception and the role of Joseph that have occupied the exegetes.

All the explanations of Joseph's part, ranging from the classical ones that go back to Jerome (D. Buzy, P. Benoit, W. Trilling) to the more recent *Furchthypothese* (M. Kraemer, X. Léon-Dufour) and its variations, require certain qualifications. But all of them are agreed to stress not the psychology of Joseph so much as the dramatization of the account itself and its place within the framework of OT annunciation stories.

But it is Luke who presents Mary as *parthenos* at the annunciation. Lk 1:34 is the focus of attention in the question of the virginal conception. The explanation of this verse that sees virginity as an aspect of Mary's sanctity and as a gift of God still commands solid support (S. Lyonnet, R. Laurentin, J. Galot, M. Zerwick). The question of Mary's "resolve" of virginity (a "vow" would be an anachronism in the context) has also undergone some modification. The supreme good is not the virginity but the doing of God's will. Attention has been drawn to the literary structure and the primarily theological value of the account (J.-P. Audet, Laurentin, S. Muñoz-Iglesias). The question of the historicity of the account, moreover, came to be raised partly as a reaction against a too strictly Mariological interpretation of the event. The primary intent in Lk is Christological, not Mariological (Lyonnet, Galot, J. F. Craghan, P. Gaechter, Laurentin). The question of the historicity of the account (R. E. Brown, A. Vögtle) raised the further question of the sources of the Mt-Lk accounts. Those who maintain the historicity of the account must still explain the silence of the rest of the NT on the subject.

The article concludes with a consideration of the extent of the liberty allowed Catholic exegetes in the discussion of Mary's virginity.—S.B.M.

851. J. M. GERMANO, "'Et non cognoscebat eam donec . . .' Inquisitio super sensu spirituali seu mystico Mt 1, 25," *Marianum* 35 (1-2, '73) 184-240.

The statement of Matthew that Joseph did not know Mary until the birth of Christ is generally understood by exegetes and the Fathers as excluding marital relations. In patristic and ecclesiastical writings there is, however, a spiritual or mystical interpretation that takes various forms but basically holds that until Jesus' birth Joseph did not really know Mary or fully appreciate her dignity and excellence. Frequently the two interpretations are combined, but the marital meaning seems excluded because it meets with grave grammatical difficulties. Moreover, and particularly, the virginal conception was so stupendous a prodigy that it would be needless and unbecoming to assert the absence of marital intercourse after such a conception.—J.J.C.

Mt. 3:13-17, cf. §§ 18-789, 869:

Mt 4:1-11, cf. § 18-870.

852. A. DUPREZ, "Le programme de Jésus, selon Matthieu. Mt 4,12-23," *Assemb Seign* 34 ('73) 9-18.

This is a programmatic text in which Matthew presents Jesus and his mission. Mt 4:12-25 may be regarded as the conclusion of a larger unit, 3:1—4:25, establishing a parallelism between Jesus' ministry and the Baptist's. Some, however, regard 4:12-25 as a prelude to what is to follow in 5:1—11:2. But there is a third way of seeing the pericope: by utilizing the theme of "departure" that is so dear to Matthew (2:12, 14, 23; 4:12; 12:15; 14:13; 15:21). Our pericope would thus

parallel Mt 2:22-23. But all three modes of regarding Mt 4:12-23 agree on the relationship established between Jesus' ministry and the Baptist's. An exegesis of this pericope reveals Matthew's theological reading of the beginning of Jesus' life in Galilee. In the light of the OT the events narrated assume all their significance as the fulfillment of the divine promises.—S.B.M.

853. P. F. ELLIS, "Matthew: His Mind and His Message. The Sermon on the Mount—the Authority of Jesus 'in Word.' Mt 5:1—7:29," *BibToday* 70 ('74) 1483-91.

Matthew, not Jesus, structured the Sermon on the Mount as we have it now. He directed it to his Jewish-Christian community of the 80's and cast it in its present format as a polemic against and contrast with the teaching of the Pharisees of his time. It serves to present the authoritative teaching of Jesus that the Pharisees and Judaism in general have rejected. [A chapter from the author's book *Matthew: His Mind and His Message*; cf. *NTA* 18, p. 382.]—D.J.H.

854. S. LÉGASSE, "Les chrétiens, 'sel de la terre', 'lumière du monde.' Mt 5, 13-16," *AssembSeign* 36 ('74) 17-25.

These verses complete, by way of contrast, the exordium of the Sermon on the Mount. The "light of the world," in its two independent versions (cf. Mk 9:50a and Lk 14:34), in its symbolism (cf. Lev 2:13; Num 18:19), and within the context of Christian wisdom, fits well into the whole pattern of Jesus' preaching. Its links with the "eye" and "light" motifs stress the need of attachment to Jesus' message. The second panel of this diptych (vv. 14-16) contains the parable of the lamp (cf. Mk 4:21). In Mt, Jesus defines the function of his disciples by means of this metaphor. But, glorious though this function be, the disciple must remember that the light wherewith he illuminates the world is the light of messianic revelation. By "good works" (v. 16) Matthew designates all of Christian conduct as elaborated in the rest of the Sermon.—S.B.M.

855. B. ORCHARD, "The Meaning of *ton epiousion* (Mt 6:11=Lk 11:3)," *BibTheolBull* 3 (3, '73) 274-282.

The petition of the Lord's Prayer in which *epiousion* occurs must be understood in the light of the analogy of the birds fed by the heavenly Father (cf. Mt 6:26). The term is derived from *epienai* and refers from one angle to "the bread that occurs" and from another to "the bread that we encounter or come upon." This bread is present all the time and presents itself to men when they come upon it. The petition implies that we are to be satisfied with this bread. This rendering suits equally well the Lukan modification of the petition, where it appears that Luke has eased a little the strictness of the saying to the extent of allowing us to ask God also to remember the days that succeed today.—D.J.H.

856. C. BURGER, "Jesu Taten nach Matthäus 8 und 9," *ZeitTheolKirch* 70 (3, '73) 272-287.

The long-held theory that Mt 8—9 represents Jesus as the Messiah of works in correspondence with the Messiah of the word in chaps. 5—7 must be called into question. It is true that these two chapters do contain ten miracles, but these

are mixed with other material as well (especially on discipleship). Also, Matthew has changed considerably his Markan *Vorlage*. What factors have shaped his arrangement?

The whole section comprising chaps. 5—7 and 8—9 is bracketed by identical statements in 4:23 and 9:35, focusing on teaching and proclamation. Chaps. 5—7 appear to exemplify the teaching, while chaps. 8—9 emphasize proclamation (rather than miracles as such). Matthew begins this proclamation section with three stories centering on “outcasts”: a leper, a Gentile, a woman. This is punctuated by a summary (8:16-17) and followed by three pericopes about discipleship: 8:18-22, 23-27, 28-34 (the point of the last is the necessity to “keep moving,” v. 34; cf. v. 20). Then three stories deal with the characteristics of the new community separating itself from Judaism (9:1-8, 9-13, 14-17). Three final miracle stories spell out this newness as the product of faith: new life (9:18-26), new sight (9:27-31), new speech (9:32-34). Thus Matthew’s governing concerns in chaps. 8—9 are kerygmatic and ecclesiological.—J.R.M.

Mt 8:5-13, cf. § 18-876.

857. W. MAGASS, “‘Er aber schlief’ (Mt 8, 24). Ein Versuch über die Kleinigkeit (meloč),” *LingBib* 29-30 (’73) 55-59.

A discussion of the semantic estranging effect of literary bagatelles (Russian *meloč*) on the background of Mt 8:24.—E.G.

Mt 15:21-28, cf. § 18-876.

Mt 16:19, cf. § 18-1075.

858. E. SCHWEIZER, “Matthew’s View of the Church in his 18th Chapter,” *AusBib Rev* 21 (’73) 7-14.

Analysis of Mt 18 shows something of the theological interests of the Evangelist. Out of some Markan verses, a number of related sayings found in Q, two traditional parables of Jesus, and some rules used in his congregation, Matthew constructs a kind of church order given by Jesus himself. The church is first of all the brotherhood of those who are able to be “children.” By inserting the paragraph on the Temple tax (Mt 17:24-27), he puts the whole chapter under the topic of freedom from and faithfulness to Israel and its cult. By combining the word about “scandalizing” the little ones with an apocalyptic woe (18:7), he warns the progressive members of the church very strongly against giving offense to the more conservative ones. When he frames the Parable of the Lost Sheep by the warning against “despising the little ones” (18:10, 14), he stresses the responsibility of those stronger members over against the weaker ones. By adding the rules of action in the case of sin in the church (18:15-18), perhaps combined with the image of the shepherd even before Matthew, he shows anew his concern for a real brotherhood in which nobody is given up. Finally, he puts the full weight on the necessity of forgiveness in the brotherhood of the church by taking up the Parable of the Servant (18:23-35) and by referring explicitly to the absolute duty of forgiveness.—D.J.H.

Mt 18:18, cf. § 18-1075.

859. J. CABA, "El poder de la petición comunitaria (Mt. 18, 19-20)," *Gregorianum* 54 (4, '73) 609-654.

The Matthean text is cited by Pius XII's encyclical *Mediator Dei* in speaking of Christ's presence in liturgical action. Here Mt 18:19-20 is examined first to see the extent of Matthew's redactional work in its formulation. To do this, the passage is situated within its larger (Mt 17:22—18:35) as well as its more immediate (18:15-18) context. The redaction of each verse is then traced, v. 19 through its links with 7:7-11 and 21:22, and v. 20 through its structure. The petition in vv. 19-20 is then considered in its relation to the theme of pardon in vv. 21-22 and 35. Secondly, the antecedent tradition and the milieu of the two verses are examined. Thirdly, the link of the tradition behind Mt 18:19-20 with Jesus is considered. Behind the tradition and the subsequent Matthean redaction stand the words of Jesus that give assurance to petitions and guarantee his presence in the midst of his disciples, those who are united in his name.—S.B.M.

860. [Mt 20:1-16] J. D. M. DERRETT, "Workers in the Vineyard: A Parable of Jesus," *JournJewStud* 25 (1, '74) 64-91.

The key to the parable is the Jewish legal concept of the wage for the *pō'ēl bātēl*—a notional minimum wage, balancing the social and moral rights of the employer and employee. It was to be paid whenever an employer took on without a specified reward a man who thereby forfeited a chance of alternative employment or forwent the chance to spend the day idly. The parable seeks to tell that faithful adherents of any of the biblical covenants who had actually labored in the vineyard will obtain their reward and that those whom God called at the last hour are not inferior. The eleventh-hour men were entitled to their minimum wage, and got something more, because they had not refused offers of employment during the other eleven hours, and they were not covetous, and in good faith eagerly relied upon the employer's urgency. Unemployed by man or mammon, they were fit for the owner's summons. To those who hired, their taskmaster is said to pay not the wages of their labor but the wages of a laborer.—D.J.H.

Mt 20:20-23, cf. § 18-880.

861. A. DUPREZ, "Le Jugement dernier. Mt. 25, 31-46," *AssembSeign* 65 ('73) 17-28.

Given the divergent interpretations of this much-quoted pericope, two questions require an answer: Who are "the least of these my brethren"? Does the text really go back to Jesus? To answer these, the literary genre is examined to show that we have here not so much a "parable of the last judgment" as an ethical prophecy. All the elements of a solemn judicial proceeding are here: the setting and the actors, the brief and the charge. The term "little one" in Mt always designates a Christian and, almost always, a disciple. These "little ones" are the hungry, thirsty, strangers, naked, sick, and prisoners. In Mt, however, Jesus identifies himself with the disciple and especially with those sent (Mt 10:40). Jesus also associates his disciples with his function of eschatological judge (19:27). So, in all likelihood, these "little ones" in Mt are the persecuted disciples, the preachers of the gospel. Matthew thus reveals for his generation the meaning of what they are actually

living through. Tomorrow will but reveal the meaning of today. If, moreover, as many commentators suppose, the pericope was originally a brief parable around which clustered various dominical sayings, then Matthew's art was to have made it into an allegory of the final judgment into which he introduced disparate sayings of Jesus, giving the various elements a coherence and applying the whole to the concrete situation of the church.—S.B.M.

Mt 26:6-13, cf. § 18-881.

Mt 26:29, cf. § 18-883.

Mt 27:5, cf. § 18-816.

862. [Mt 28:19] B. GERHARDSSON, "Monoteism och högkristologi i Matteusevangeliet" [Monotheism and High Christology in the Gospel of Matthew], *SvenskExegÅrs* 37-38 ('72-'73) 125-144.

The baptismal formula in Mt 28:19 is one of the most important texts for the development of the classical Christian doctrine of the Trinity. Though many scholars consider this verse to be a secondary expansion in Matthew, it bears all the marks of Matthean theology, and is thus probably original. By Matthew's time the church consisted of Gentiles as well as Jews, and therefore the baptismal formula was expanded to refer to the one living God, the "Father in heaven," to Jesus as "Son" (cf. 11:25-30), and to the Spirit, which is oriented to the secret of Jesus' own person and authority.—B.A.P.

Mark

- 863r. *Das Markusevangelium saïdisch*, ed. H. Quecke [cf. *NTA* 17, p. 408; §§ 18-117—118].

T. ORLANDI, *StudPap* 12 (2, '73) 105-109.—A general summary of content, a discussion of criteria for evaluating the Sahidic version in the history and the constitution of the text, and a list of the principal differences in the MS evidence that support a two-branch tradition in the Sahidic version.—S.B.M.

864. H. K. NIELSEN, "Et bidrag til vurderingen af traditionen om Jesu helbredelsesvirksomhed" [Contribution toward an Appreciation of the Tradition concerning Jesus' Healings], *DanskTeolTids* 36 (4, '73) 269-300.

After summarizing Bultmann's view about the secondary nature of Jesus' healings, ten general reservations are drawn about his hypothesis. Then five typical sections in Mk are studied. In Mk 1:21-28 one notes that vv. 21b, 23, 27, 28 and certain details are primitive, whereas v. 24 is the center of the account. The passage may have had two separate stages, b being added to a, but the whole passage is pre-Markan. In Mk 5 there are five accounts. Mk 5:1-20 shows signs of gradual composition, not of pre-existent material. In Mk 5:25-34 the Semitic and Hellenistic traits are blended. Likewise in Mk 5:22-24, 35-43 one notes mostly Aramaic details. Mk 10:46-52 bears marks of a very early account. In general, even if it is difficult to affirm the historicity of these accounts, one can be less sceptical than Bultmann about the place that Jesus' healings and miracles had in relation to his teachings and the reign of God.—L.-M.D.

865. P. H. REARDON, "Kenotic Ecclesiology in Mark," *BibToday* 70 ('74) 1476-82.

Mark's ecclesiology as well as his Christology is kenotic. A servant Christ demands a servant church. The standard of the cross is the norm for the new messianism; only the community that accepts the cross is really the community of Jesus Christ.—D.J.H.

866. V. K. ROBBINS, "*Dynameis* and *Sēmeia* in Mark," *BibRes* 18 ('73) 5-20.

Mark uses *dynamis* in a distinctly positive sense in relation to Jesus and never connects it with *sēmeion* or *teras*, the terms used to describe the activity of the false Christs and false prophets in Mk 13. There are two main categories of use for *dynamis* in Mk: (1) connected generally with God and his powers in an apocalyptic context; (2) connected with healing by Jesus. For Mark a *sēmeion* is a phenomenon of a different kind from *dynamis*. The apocalyptic context of *sēmeia kai terata* in Mk 13 opens up the possibility that Mark's polemic is more directly concerned with an eschatological challenge than T. J. Weeden has suggested. Mark does not accuse his opponents on the grounds that they perform healings. Rather they are giving *sēmeia kai terata*—an activity that claims the sanction of God by pointing to wars, earthquakes, and strange phenomena in the heavens. The errant Christian viewpoint within the Markan context is not so much connected with divine-man emphases as misconstrued eschatology.—D.J.H.

867. H. SIMONSEN, "Messiashemmeligheden og Markusevangeliets struktur" [The Messianic Secret and the Structure of the Gospel of Mark], *SvenskExegArs* 37-38 ('72-'73) 107-124.

W. Wrede's theory of the messianic secret in Mk has to be modified as a result of the findings of form- and redaction-criticism. The secrecy motifs, on a redactional level, have an interpretive function in the Gospel over against the traditional material. Structurally, Peter's confession in 8:29 is the center, and the complex of secrecy motifs in the Gospel has a structural function.—B.A.P.

868. P. VASSILIADIS, "Behind Mark: Towards a Written Source," *NTStud* 20 (2, '74) 155-160.

One of the sources that Mark had at his disposal was the *blepete*-source with the following characteristics: (1) *blepete* as an introductory formula; (2) a link-phrase, like a short précis or a title of the main logion, after the introductory formula and before the logion proper; (3) a possibly genuine logion but in a quite developed or expanded form following the introductory formula and link-phrase. The pattern can be found in Mk 13:5b-6, 9-10, 33-34; 4:24b-25; 12:38b-39 and perhaps 8:15b. Whether the source was limited to these six sayings or extended to a larger document cannot be determined. The source has a catechetical tone to it. Both *blepete* and the link-phrase are more likely due to the collector than to Jesus or the Evangelist. The sayings warn against the most dangerous opponents of the primitive church—the Jewish teaching class, apocalyptic pseudo-prophecy, and those in power. The source was written outside Palestine and in Greek, but the Semitic color in many instances suggests that the isolated logia probably go back to Jesus himself. [A Modern Greek version of the article appears in *DeltBib Mel* 2 (5, '73) 52-60.]—D.J.H.

869. L. HARTMAN, "Dop, ande och barnaskap. Några traditionshistoriska överväganden till Mk 1:9-11 par" [Baptism, Spirit, and Sonship. Some Tradition-historical Reflections on Mk 1:9-11 parr.], *SvenskExegArs* 37-38 ('72-'73) 88-106.

Three versions of the baptismal narrative are represented in Mk, Q, and Jn. Jn's is an independent tradition that has some primitive elements in it, e.g. "the Elect One of God" (original text, cf. Isa 42:1, *bh̄yr*). In the baptismal narrative Jesus is presented as a representative of the elect community of the end-time (cf. *1QS* 4.18-23; *Jubilees* 1.22-25). The baptismal narrative, reflecting a highly eschatological outlook, originated in primitive Palestinian Christianity. It also assumes a cultic function in the church in the context of the baptism of neophytes.—B.A.P.

Mk 1:9-11, cf. § 18-789.

870. [Mk 1:12-13] P. POKORNÝ, "The Temptation Stories and their Intention," *NTStud* 20 (2, '74) 115-127.

Mk 1:12-13 can hardly be considered to be an extract from Mt 4:1-11/Lk 4:1-13. The shorter temptation story is an apology for Jesus' authority to drive out devils and to speak in the name of God. It alludes to a Jewish Adam-apocalypse and expresses the authenticity of Jesus' authority through a comparison with Adam, his antitype, who lost his struggle with Satan. Its intention is to say that Satan can and should be resisted just as he was by Jesus. The intention of the longer version is to correct the false image of the Son of God who was comprehended as a divine person in terms of Hellenistic Judaism. The contemporary Jewish concepts of the messiah are rejected as temptations initiated by the devil himself. The Matthean and Lukan versions are a conflation of the shorter story from Mk and of the longer version originating most probably from Q. Matthew uses the temptations to outline a new image of the messiah, while for Luke the Adam-Christ typology plays an important role.—D.J.H.

871. J. BRIÈRE, "Jésus agit par ses disciples. Mc 1,14-20," *AssembSeign* 34 ('73) 32-46.

This section contains a summary (vv. 14-15) and the account of the call of the disciples. Mark's linking of the two is significant. The summary, by reason of its solemnity and its coincidence with Jesus' beginning of his public life, is especially important. If we attach it to the Baptist-baptism-temptation trilogy, v. 16 becomes the new beginning, drawing attention to the Sea of Galilee as the site of Jesus' activity. Since the "good news" sums up Jesus' first words, attention must be paid to what this "gospel" is. Mark, like Paul, identifies Jesus and the "gospel" (cf. Mk 1:14-15 with Rom 1:1-5, 16), regards the latter as a proclamation to the nations (cf. Rom 10:15; Eph 6:15), and sees it as a royal enthronement (cf. Rom 1:1-4). Mark understood well what Paul had said: the gospel of God is his Son. But, like Paul, Mark also knows that man's response to the salvation-event consists in faith (cf. Rom 1:1-5, 16-17).

The second pericope shows how this is so. The parallel accounts of the vocation reveal elements common to all three (Peter-Andrew, James-John, and Levi). The account in the oral tradition must have been inspired by that of Elisha (1 Kgs

19:19-21). It underlined the initiative of Jesus, the response and the mission. But, by the time Mark wrote his Gospel, following Jesus had come to mean going to the Gentiles, carrying one's cross, and going to death. In the present account Mark succeeds in showing the continuity between the life of Jesus and the church.—S.B.M.

872. J. BRIÈRE, "Le cri et le secret. Signification d'un exorcisme. Mc 1,21-28," *AssembSeign* 35 ('73) 34-46.

The dual mention of teaching with authority before and after the exorcism constitutes an inclusion that betrays the hand of the Evangelist and his intention. The actual narrative (vv. 23-27) starts out like a miracle account but suddenly changes into a surprising dialogue between Jesus and the demon. The rapid result in the dénouement underlines the obedience of the impure spirits to a single word of Jesus. Common though exorcisms were, this one constitutes, as even the demons acknowledge, a new stage in the history of salvation. Jesus' exorcisms have an eschatological significance. Mark, however, has modified the account itself to suit his own design. The fight against Satan occupies a larger part in Mk than in the other Gospels. But the exorcisms are interpreted by being subordinated to larger elements in Mk. Truly to know "who he is" one must follow Jesus to the cross. Just to repeat "Jesus Son of God" can be merely a diabolical operation that can compromise the mission of Jesus and the true knowledge of his person. Furthermore, Jesus' teaching with authority poses the problem of his person. The exorcism included within this teaching of Jesus stresses his power of liberation on all levels and in every domain. The injunction to silence underlines the fact that the "fame" (v. 28) finds its true basis only when the passion shall have been accomplished.—S.B.M.

873. G. GAIDE, "De l'admiration à la foi. Mc 1,29-39," *AssembSeign* 36 ('74) 39-48.

There are three distinct pericopes in the section: the healing of Peter's mother-in-law (vv. 29-31), a "summary" (vv. 32-34), and a step forward in the accomplishment of Jesus' mission (vv. 35-39). In the first pericope, "he left the synagogue" (cf. 11:11, 19; 13:1) is a significant theme and should, perhaps, be seen in conjunction with the entry into Simon Peter's house. So too should the consequence of the miracle in v. 31 be considered in the light of 10:45, the ideal proposed by Christ to all those whom he raises from the death of sin. In the summary that follows we have the characteristics of simplification and generalization found in other summaries plus a redactional addition in v. 34b to stress the messianic secret. The third pericope (vv. 35-39) is a transitional paragraph. The ministry in Capernaum now extends to all of Galilee. In view of all these varied elements one can readily see how right it is to consider the second Gospel less a catechism than a kerygma.—S.B.M.

874. [Mk 4:1-20] J. DRURY, "The Sower, the Vineyard, and the Place of Allegory in the Interpretation of Mark's Parables," *JournTheolStud* 24 (2, '73) 367-379.

The C. H. Dodd/J. Jeremias search for the original teaching of Jesus in parables such as those in Mk 4:1-20 and 12:1-12 (with the intransigent presupposition that this teaching must be simple and realistic) leads the reader into so complicated a

tangle that fresh approaches are demanded. Mark presents a Christ who is quite different from the Jesus whom Jeremias wishes to discover: he speaks as he acts, putting things in a way that is both immediate and enigmatic, dividing people into friends and enemies, initiates and "those outside." With *parabolē* Mark takes up a word that means a pithy, figurative saw in which one thing stands for another. This can multiply itself into an allegory in which a series of things stands for a series of other things. Realism is not the decisive criterion for determining the words of Jesus. On the one hand, the living tradition of the parable as dark word, riddle, and allegory was as available to Jesus as to Mark. On the other hand, it may be useful to drop, at least temporarily, the search for the historical Jesus and read Mark for his own sake as an exponent of the alarming riddle and mystery of the ways of God with men.—D.J.H.

875. M. DE BURGOS, "El poseso de Gerasa (Mc 5,1-20): Jesús portador de una existencia liberadora," *Communio* 6 (1, '73) 103-118.

The account of the Gerasene demoniac in Mk reveals the limitless depths of Jesus' action on the world. It is, nevertheless, a *crux interpretum*. The results of form-critical analysis leave much to be desired. It is best to consider the account as we have it today. Its special structure must be examined in its "before" and "after" components to show it as a witness and proclamation of God's action on the world. Having done this, the meaning of the account can then be sought in the various details provided by the significance of the cultural notations in vv. 3-5, the theology of the mountain (v. 5), the presence of Jesus and his conversation with the demoniac. In an account like this it is important to seek, beyond the events narrated, the greater comprehension of the saving message of Mk. The whole account is under the sign of the Markan *theologia crucis*, the theology of deliverance.—S.B.M.

Mk 6:48, cf. § 18-767.

Mk 6:52-53, cf. §§ 18-768, 1068.

876. [Mk 7:24-30] J. D. M. DERRETT, "Law in the New Testament: The Syro-Phoenician Woman and the Centurion of Capernaum," *NovTest* 15 (3, '73) 161-186.

Deficiencies in existing studies of these two episodes are apparent. In the story of the Syro-Phoenician woman (Mk 7:24-30; Mt 15:21-28) Matthew enlarges upon Mark's account. The setting of the story seems to be an appendage. Mark shows the Messiah visiting Tyre (cf. Ps 45:12; 87:4). In the woman's words Matthew uses the Esther vocabulary (Est 4:17). Moreover, 1 Kgs 17 symbolized God's need for Jewish-Gentile reciprocity. The woman had no claim on the basis of this reciprocity, but the work of Elijah might supply a precedent. So Matthew comments directly on the woman's faith. In Jesus' own remark, however, *kynarion* is also an allusion to Ps 17:14. Thus the woman, taking up the Elijah story, answers and provides Jesus with the authority he needed to declare that the householder (God) intended to feed both Jews and Gentiles.

The story of the centurion's "boy" (Mt 8:5-13; Lk 7:1-10; Jn 4:46-54) contrasts with that of the woman. Whereas Scripture authorized Jesus' charity towards her, it is the centurion's profession of faith that gives him his title to help. The story

reminds Luke of Jethro (cf. Deut 5:27). It has other scriptural allusions, notably to Naaman (2 Kgs 5). The centurion transfers by analogy the concept of *exousia* in his secular life to the spirit world. The story of Ahaziah (2 Kgs 1), moreover, provides an explanation of Elijah's power vis-à-vis earthly potentates. Luke recollects this same story in Acts 20:9 also. So here the centurion, without deserting his duty as a soldier, could admit that the God of the Hebrew nation was the universal master in spiritual matters, and Jesus his appointed subordinate. Jesus healed by will alone, but he did this through the power conferred upon him by God.

Thus both stories tell upon what footing Gentiles might participate in the life-giving force at the Messiah's disposal. They do this by midrashic explanation: "the interaction of the OT text and first-century event, so that the former seems to be illustrated or revived by the latter, and the former explains and illuminates the latter: the duty of the evangelist is not merely to tell a tale, but also to develop its contextuality with the Hebrew bible. To him Jesus' life was a representation of familiar OT narratives."—S.B.M.

877. [Mk 8:27—9:13] J. LAMBRECHT, "The Christology of Mark," *BibTheolBull* 3 (3, '73) 256-273.

An investigation of Mk 8:27—9:13 that attempts to distinguish tradition and redaction, to define the specifically Markan viewpoint, and to situate these findings in the broader context of the Gospel as a whole. Such an analysis allows us to understand Mark's Christology better. (1) Because the title "Christ" was too easily confessed and too vague, Mark wanted to give it specific content with the help of the other titles "Son of Man" and "Son of God." (2) Jesus' true nature cannot be learned from notions or titles, but is existentially experienced in following him and, more concretely, in carrying the cross and self-denial. (3) Mk 9:9-10 suggests that Jesus can only manifest his identity as the Christ and the Son of God within the context of the passion. The secrecy aims at a balanced and pure image of Christ. Yet it is not permanent, since after the resurrection the disciples are allowed to speak (cf. 9:9).—D.J.H.

878. [Mk 8:33] B. A. E. OSBORNE, "Peter: Stumbling-Block and Satan," *NovTest* 15 (3, '73) 187-190.

Four pertinent questions may be asked concerning the words to Peter in Mk 8:33: Why does Jesus say this to Peter? Why does he call Peter "Satan"? What is the link between Peter's name and reprimand? How are the words in v. 33b an explanation? (1) The "stumbling block" is one of the seven names given by God to the evil *yēšer* (*bSukk* 52a). Because he has spoken at the prompting of the evil *yēšer*, Peter has become a stumbling block himself. (2) According to *bBB* 16a Satan, the evil impulse, and the Angel of Death are one and the same. (3) In Palestinian Aramaic of the 1st century A.D. *kêphâ* can only have the meaning "rock." According to *Pesikta* 165a the evil *yēšer* is a rock protruding at a cross-road and causing men to stumble. (4) In the words of explanation *hoti* cannot be given its full weight unless the thoughts of men are in fact the thoughts of Satan. The contrast established by Jesus is between the effects of the evil *yēšer* and those of the good *yēšer*. This analysis suggests that Jesus understood man's spiritual life in terms of a two-spirit anthropology.—S.B.M.

879. F. R. McCURLEY, JR., "'And after Six Days' (Mark 9:2): A Semitic Literary Device," *JournBibLit* 93 (1, '74) 67-81.

In the OT and other ancient Near Eastern writings there is a common literary scheme in which an action continues for six days and then "on the seventh day" occurs the climax of the action. In this sense the expression is employed in Exod 24:15b-18, a narrative that provided the basis and structure for an ascension-epiphany of the risen Christ. In the light of Hos 6:2, where "after two days" means "on the third day," the term "after six days" in Mk 9:2 (and Mt 17:1) probably means "on the seventh day." The appearance of the pattern in *Bel and the Dragon* suggests that the originator of the transfiguration story as well as the author of Mk could have been familiar with the scheme, not only from the OT but also from contemporary circles. The story prior to Markan redaction seems to have been an ascension story in which the Sinai-theophany of Exod 24:15b-18 and Exod 34 was reinterpreted as an epiphany of Christ. The author of Mk transformed the story by additions and modifications to address a Christological problem. By describing Jesus as "my Son, the Beloved" he combines the enthronement formula of Ps 2:7 with the description of Isaac in Gen 22:2, 12, 16. He also calls attention to the incomprehension of the disciples (Mk 9:5-6) and inserts the command for them to keep silence (9:9). Finally, he moves the temporal phrase "and after six days" from the climax to the beginning of his version of the transfiguration in order to make that story serve as a climax to the preceding discussion about Jesus' identity, which started at 8:27.—D.J.H.

880. S. LÉGASSE, "Approche de l'Épisode préévangélique des Fils de Zébédée (Marc x.35-40 par.)," *NTStud* 20 (2, '74) 161-177.

Rather than being a *vaticinium ex eventu* referring to the martyrdom of the sons of Zebedee or a later creation of the community dealing with the question of rank, this material, originally independent of the following vv. 41-45, is associated in imagery and perspective with Jewish and Jewish-Christian apocalyptic eschatology. In this milieu the images of "cup" and "baptism" connote subordination to the divine will and experience of divine chastisement but not necessarily death. In an early stratum of tradition recording Jesus' eschatological proclamation, Lk 12:49-53 (cf. Mk 13:12-13 parr.), "fire" and "baptism" symbolize the coming final judgment and time of testing of all, but not necessarily the death of Jesus in particular. Subsequently in Christian apocalyptic, session on the throne of glory is associated with martyrdom and the intermediate thousand-year reign (Rev 20:1-6). Similarities and differences exist between the Markan text and these traditions. The historical kernel of the text is problematic. The sons of Zebedee are either typical of all disciples or are mentioned simply for narrative embellishment. In any event the intention of the text seems to be an illustration of the future glory of Christ and his disciples in general, and the common suffering and testing in store for all who follow Jesus, without a concern for discrimination or prediction concerning the fate of the Zebedees in particular.—J.H.E.

Mk 12:1-12, cf. § 18-874.

Mk 12:17, cf. § 18-767.

881. [Mk 14:3-9] J. K. ELLIOTT, "The Anointing of Jesus," *ExpTimes* 85 (4, '74) 105-107.

The four accounts of Jesus' anointing (Mk 14:3-9; Mt 26:6-13; Lk 7:36-50; Jn 12:3-8), although differing from one another, are all likely to relate to one incident in Jesus' life. The anointing of the head would have been understood as a recognition of kingship. But Mark takes away from the story the emphasis on consecration by attempting to remove the embarrassment felt by the early church because of the neglected rites at Jesus' burial and by showing that it is laudable to offer personal devotion to Jesus. Matthew by and large repeats Mark's story, but Luke and John re-use the story in different ways. By having the woman anoint Jesus' feet rather than his head Luke turns the story into an act that can be read merely as a polite gesture of devotion. John's account also has Jesus anointed on his feet, but the positioning of the episode before the triumphal entry may well be true to the historical incident. It is likely that behind all the anointing stories lies a historical kernel in which Jesus was anointed as Messiah-king. As such it is an episode that accords well with the triumphal entry, but it is also an event that the Evangelists found more suitable as a vehicle for other teaching.—D.J.H.

882. F. C. SYNGE, "Mark 14:18-25. Supper and Rite," *JournTheolSAfric* 4 ('73) 38-43.

Mk 14:12-25 appears to tell of two meals, each with its own opening phrase (vv. 18 and 22) and but one introduction (vv. 12-16). Originally the material told of two meals on two different days. The first part recounts an accusation of the Twelve by Jesus (vv. 18-21), and the second presents the familiar account of the Last Supper (vv. 22-25). This second part concerns the making of a body—a covenant people—by means of an eating and a drinking. While Paul in 1 Cor 10—11 was accounting for and expounding a rite, Mark was recording a supper. At this supper the disciples received membership in the body of Christ and the community of the New Covenant.—D.J.H.

883. [Mk 14:25] J. A. ZIESLER, "The Vow of Abstinence Again," *Colloquium* 6 (1, '73) 49-50.

The notion of limit is not in itself very useful in determining the presence of a vow, but D. Palmer [§ 18-125] is correct in affirming that the combination of *ou mē* and *amēn* along with a main verb in the first person means that Mk 14:25 parr. deserves consideration as a vow. Yet in the examples cited from Acts 23 and the *Gospel of the Hebrews* there are words that make it certain there is a vow, while there is no such indicator in Mk 14:25 parr. Therefore, the "vow" interpretation of Mk 14:25 is not impossible, but is not proved. Furthermore, it is unlikely that the Evangelists and/or those who transmitted the story orally thought they were transmitting a story about a vow.—D.J.H.

884. [Mk 15:21-41] J. H. REUMANN, "Psalm 22 at the Cross. Lament and Thanksgiving for Jesus Christ," *Interpretation* 28 (1, '74) 39-58.

The article presents an investigation of the use of the Hebrew Scriptures in the NT passion narrative, an analysis of Ps 22, and an examination of the passion

account (especially that of Mk). (1) The Markan passion account is dominated by a view that Jesus came, according to the will and plan of God (known from Scripture), the Son of Man, to give his life as a ransom for many; he came suffering (in such a way as had become traditional in psalms of lament), obedient in sonship, and ultimately triumphant via the power of God. (2) No theory of atonement or precise single-minded view has been stamped on all the traditions Mark employs. But the OT coloring may be said to have been present in part in the basic pre-Markan account, however we define that, and to have grown through community additions and redactional work. (3) Either Jesus spoke some (or all) of Ps 22 (cf. Mk 15:34) on the cross and the early church began to apply its language in telling of the crucifixion, or Jesus died without a last word (or at least none that anyone heard) and the early church put on his lips the appropriate initial words of the psalm it had found so meaningful in interpreting his death. The evidence and arguments for genuineness in the logion of Mk 15:34 fall short of definite proof that Jesus said it. At the same time H. Gese's thesis [§ 13-506] as to how Ps 22 came, through the early church, to play such a key role in the passion story can be criticized. The evidence does not suffice to prove his view, any more than to prove that Jesus spoke Ps 22:1 as he died.—D.J.H.

885. [Mk 16:9-20] G. W. TROMPF, "The Markusschluss in Recent Research," *AusBibRev* 21 ('73) 15-26.

Contrary to the opinion of E. Linnemann [§ 14-878], it is better to consider Mk 16:9-20 as a unity in its original conception. Its author composed it from pre-existing materials in the other three Gospels, especially Lk. K. Aland [in the M. Black *Festschrift*; also cf. § 15-176] is too quick to use the suitability of the shorter ending as an argument for its antiquity. Rather, the original ending of Mk can be reconstructed [cf. § 17-153] from Mt 28:9-10 and Ps.-Justin Martyr, *On the Resurrection* 9: ". . . for they were afraid, but Jesus met them saying 'Shalom, do not be afraid. Why have you no faith? See, it is I. Go and tell my brethren that I am going ahead (or in order that they go) into Galilee; there they will see me.'"—D.J.H.

Luke

886. G. BRUNI, "La comunità in Luca," *Servitium* 7 (33, '73) 726-739.

Luke reads the church in the light of the history of salvation in its three epochs: Israel, the prophets, and Jesus. The church is the *tertium genus*, a reality that acquires and grows in its own identity, distinct from both Israel and the pagan world. This understanding of the church, however, emerged slowly in progressive stages, from the birth of the paschal community in Jerusalem to the expansion to the ends of the world. An examination of Acts 3:25-26; 2:39, etc., illustrates the various stages. This examination leads to an inquiry into the institutional aspect of the church and the role of the Spirit therein. Today's church, within which schism is secretly maturing, and must turn to this same Spirit and make its decisions (Acts 15:22).—S.B.M.

887. B. GÄRTNER, "Den historiske Jesus och trons Kristus. Några reflexioner kring Bultmannskolan och Lukas" [The Historical Jesus and the Christ of Faith. Some Reflections on the Bultmann School and Luke], *SvenskExegÅrs* 37-38 ('72-'73) 175-184.

The question of continuity is a basic one in NT scholarship. The Bultmann school does not speak of the continuity between the historical Jesus and the Christ of faith, but rather of a continuity between the message concerning Jesus and the message concerning Christ. However, the NT clearly sets forth the *personal* identity between Jesus and the Christ. This is seen especially in the "kerygmatic" texts in Acts, wherein we perceive that the early Christians insisted, first for the benefit of Jews and then against the Gnostics, on the identity of the historical Jesus with the Christ of faith. Luke, in Acts and in Lk 24, gives us examples of "how the most ancient church actually worked with the problems which had to do with the topic of kerygma and history, faith, interpretation and history, that which we so lightly refer to as modern problems."—B.A.P.

888. A. GEORGE, "Pour lire l'Évangile selon saint Luc," *CahÉvang* 5 ('73) 6-70.

The booklet deals first with the literary qualities of Lk, its general plan, major themes and author. There follows a general exposition of the Gospel under the rubric "the Mystery of Jesus." After the exposition two principal themes of Lk's, prayer and pardon, are analyzed. Other Lukan themes that receive attention in the course of the exposition itself (God, Jesus, the Spirit, etc.) are indexed at the end.—S.B.M.

889. A. GEORGE, "Le sens de la mort de Jésus pour Luc," *RevBib* 80 (2, '73) 186-217.

In view of the NT's insistent proclamation of the efficacy of Christ's death, we are surprised to note how little space is accorded this saving efficacy and its expiatory worth in the work of Luke. Despite the various attempts at explanation, the questions remain: How could Luke abandon a teaching so widely attested in the NT? How interpret Luke's silence on so central a point in the preaching of the gospel? In order to see Luke's ideas on the death of Jesus, we have first to analyze the Lukan texts. This analysis reveals how much data, often original, is offered by Luke. He speaks a great deal about the death of Jesus. Why then the reserve on its salvific aspect?

The analysis of Lk and Acts and of the Isa 53 citation in both shows that Luke says only once that Jesus died "for us" to establish the New Covenant (Lk 22:19-20), and once that the blood of Jesus "obtained" the church (Acts 20:28). Luke never assigns the cross a vicarious and expiatory meaning. He never links the cross to the forgiveness of sins. Thus, though he acknowledges its saving efficacy, Luke very rarely explains how the cross saves us.

But Luke cannot give so much space to the death of Jesus without explaining its meaning. He shows, not only the place of this death in God's design, but also how it was Satan's supreme effort against this design. Luke describes the role of Jesus' murderers but without stopping to examine their motives. Though the principal perpetrators of the crime are the Jews, the pagans too are assigned their role in the drama of the cross. In the death of Jesus, however, Luke recognizes, more

than the crime of men, the plan of God. He insists on God's will even as he brings out the mysterious element in the passion of Jesus. When he considers the fruits of this passion, Luke has in mind the people of the New Covenant. He does not suppress the *theologia crucis*. To speak of the death of Jesus he prefers the language of martyrdom to that of sacrifice and expiation. The new element he brings to all this is his insistence on salvation by resurrection, which is the victory over death and the triumphant response of the Father to the obedience and confidence of the Son.—S.B.M.

890. R. H. HIERS, "The Problem of the Delay of the Parousia in Luke-Acts," *NTStud* 20 (2, '74) 145-155.

Luke did not visualize an "age of the church" stretching ahead through the centuries. Instead, he was convinced that he and his contemporaries were living "in the last days" of the present age, the days marked by the preaching of repentance and by the outpouring of the Spirit manifested in prophecy (cf. Acts 2:17 ff.). On the one hand, he undertakes to show that Jesus had not mistakenly believed or proclaimed that the parousia was near. On the other hand, Luke holds before his own contemporaries—who might still have included a few survivors of the earliest community—the hope (and warning) that the kingdom of God and/or the Son of Man might come soon.—D.J.H.

891. P.-G. MÜLLER, "Conzelmann und die Folgen. Zwanzig Jahre redaktionsgeschichtliche Forschung am Lukas-Evangelium," *BibKirch* 28 (4, '73) 138-142.

After a sketch of the development of Gospel criticism, the article states the major theses of H. Conzelmann's *Die Mitte der Zeit* (1954), offers several criticisms, and mentions the major contributions to Lukan research over the past 20 years.—D.J.H.

892. A. STÖGER, "Die Theologie des Lukasevangeliums," *BibLiturg* 46 (4, '73) 227-236.

Luke aims to write a connected account about everything that Jesus did and taught, a kind of *Vita Jesu* (though not a biography). He divides history into three periods (promise, Jesus, church) and emphasizes God's activity. Through his unique portrait of Jesus he paves the way for the gospel in the Hellenistic world. The passion of Jesus is viewed as a martyrdom, and the soteriological significance of his death is subordinated to the exemplary. In the travel narrative (9:51—19:27) Luke has the vital concerns of the church clarified by Christ, who is its Lord and teacher. In the *Vorgeschichte* (1:5—2:52) he uses Christian traditions, OT allusions, and apocalyptic concepts to introduce the great theological motifs of his whole Gospel.—D.J.H.

Lk, cf. §§ 18-845, 928r.

893. E. SAMAIN, "L'Évangile de Luc: un témoignage ecclésial et missionnaire. Lc 1,1-4; 4,14-15," *AssembSeign* 34 ('73) 60-73.

The exposition is prefaced by a portrait of the Evangelist within the framework of the church of his day. Then, in the light of this, the prologue of the Gospel is treated, discussing its stated subject ("the events accomplished"), its antecedents

and the sources utilized, its method ("exactitude" and "order"), and the end in view (v. 4). The appendix to this lesson in the lectionary (Lk 4:14-15) is the summary that introduces the first major section of the Gospel. The two verses give a clear indication of the way Luke sees Jesus and how he plans to present him.—S.B.M.

894. A. FEUILLET, "‘Témoins oculaires et serviteurs de la parole’ (Lc i 2^b)," *NovTest* 15 (4, '73) 241-259.

Two questions arise out of Luke's "those who were eyewitnesses and ministers of the Word." Grammatically, the "Word" refers both to "eyewitnesses" and to "ministers," despite the understandable view of many commentators and the ingenious conjecture of H. Sahlin. If "eyewitnesses of the Word" is unique in the NT, "ministers of the Word" recalls the *diakonia tou logou* of Acts 6:4. The second question is that of the relation of "eyewitnesses of the Word" to the Johannine tradition. Ancient authors saw in *logos* in Lk 1:2b the Word of God, an interpretation that J. Knabenbauer attributes to Origen, Ambrose, Cyril of Alexandria, and Euthymius. The Lukan corpus offers a complex and rich idea of the Word of God, an idea that is both in line with OT tradition and a remarkable step toward Johannine Christology. In Lk 1:37, 66; 2:15, 19, 51; and Acts 5:32; 10:37, the meanings of word and event are indissolubly linked. Moreover, "words of grace" in Lk 4:22 not only echoes Acts 14:3 and 20:32 but, like "word of salvation" (cf. Acts 13:26) and "word of life" (cf. Phil 2:16), stresses the efficacy of the word.

It is in Acts that the Lukan conception of the Word is highlighted. Not only the reference to (e.g.) Isa 9:7; 55:10-11; Pss 104:20; 147:8, but also the fact of the linking of the glorification to Jesus himself (Acts 3:13; cf. Jn 7:39; 11:4; 12:16, etc.) and not just to God is very remarkable. But, though Acts 3:13 speaks of the glorification of Jesus, Acts 13:48 speaks of the glorification of the Word of God. While it would be an exaggeration to see in Acts 20:32 a hypostasizing of the Word as in John's Prologue, the passage is a very important step towards that doctrinal summit. Furthermore, the very close relation that exists between the Lukan phrase under discussion and the prologue of 1 Jn (1:1-2) is remarkable. It has often been pointed out that there is a great affinity between Jn and Lk. It is possible that Jn was influenced somehow by Lk. But the autonomous witness of Jn and its inverse relation to Lk must raise the possibility of Luke's undergoing the influence of the Johannine tradition. Once the contacts of the Johannine tradition and Luke's tripartite work (Lk 1—2, Lk 3—24 and Acts) are taken into consideration, the intentional character of Lk 1:2b becomes certain.—S.B.M.

Lk 1:26-38, cf. § 18-850.

895. [Lk 1:46-55] P. SCHMIDT, "Maria in der Sicht des Magnifikat," *GeistLeb* 46 (6, '73) 417-430.

In the *Magnificat* Mary appears as the type of the prophetic person who proclaims the OT hopes for redemption at the time when the kingdom of God is breaking in. The theme of poverty expresses a personal religious stance and serves as a sign of social protest. Mary's role in salvation history is that of guarantor and sign of the charismatic spirit within the church.—D.J.H.

896. [Lk 2:1-5] D. J. HAYLES, "The Roman Census & Jesus' Birth. Was Luke Correct? Part 1: The Roman Census System," *Buried History* 9 (4, '73) 113-132.

For the purposes of regular and methodical taxation it was necessary for the Romans to collect full information about the numbers and status of the inhabitants of each province and to ascertain the amount and sources of their wealth. It is very likely that the local registration of citizens received greater attention and emphasis under Augustus. In Egypt there is some evidence that people had to return home to be enrolled. It is possible that, under the direction of Herod, Jews were required to report to their ancestral cities. Since there is some evidence that in Syria the census was held every twelve years and since both Josephus in *Antiquities* 18.1 and Acts 5:37 bear witness to a census in A.D. 6-7, a twelve-year cycle would place the preceding census in 6-5 B.C. That "all the world" should be enrolled may refer to the continuous enrollment of Augustus' subjects throughout the Empire. At any rate, Lk 2:2 restricts the scope of the census to Syria and Palestine. Luke's reference to a census at the time of Jesus' birth fits the general picture of enrollments in the Empire and also receives support from 2nd-century witnesses. [To be continued.]—D.J.H.

897. [Lk 2:21] J. JERVELL, "Den omskårne Messias" [The Circumcised Messiah], *SvenskExegÅrs* 37-38 ('72-'73) 145-155.

Lk 2:21 is an integral part of Luke's Gospel, and for Luke the circumcision of Jesus has messianic meaning. In the entire "pre-history" account (Lk 1—2) the focus is upon Israel as the people of God to whom the promises of salvation have been given. Abraham is, for Luke, the representative of Israel as the people of God, and the term "covenant" used in connection with Abraham is directly tied to circumcision. Jesus is seen as the Christ (a title in Lukan writings), the fulfillment of the promise to Abraham, and as such represents salvation for Israel, and through Israel to the Gentiles. Thus his circumcision is a necessary part of his messiahship.—B.A.P.

898. [Lk 3:1-18] B. REICKE, "Döparens förkunnelse enligt Lukas" [The Baptizer's Preaching according to Luke], *SvenskExegÅrs* 37-38 ('72-'73) 156-166.

The third Evangelist's account of John the Baptizer's appearance and preaching (Lk 3:1-18) is an example of how Luke often gives his material a special accent for the benefit of such readers as Theophilus who belong to the leading strata of Greco-Roman society. In addition it seems that Luke's work is centered in coastal Caesarea. Thus Luke introduces the account of John's appearance with certain chronological notices (3:1-2) concerning leading figures known to the Caesarean readership. With special attention to the universal aspects of John's preaching, Luke underscores the connection between the preaching of John and the Savior's gospel, between the Old Covenant in the person of the Baptizer and the New Covenant in the person of the Savior.—B.A.P.

Lk 3:21-22, cf. §§ 18-789, 869.

Lk 3:23-38, cf. § 18-849.

Lk 4:1-13, cf. § 18-870.

Lk 4:14-15, cf. § 18-893.

899. É. SAMAIN, "Aucun prophète n'est bien reçu dans sa patrie. Lc 4,21-30," *AssembSeign* 35 ('73) 63-72.

The inaugural scene at Nazareth (Lk 4:16-30) is both a masterpiece of the Gospel and a key to a theological understanding of the Evangelist's work. It is easily divisible into two parts: the definition of Jesus as the messianic prophet (4:16-21) and the various reactions to him from admiration (22a) to surprise (22b) to indignation (28-29). Since Mark's text served as the basis, we must try to examine Luke's redactional additions. A re-reading of Mark's narrative (in vv. 22-24) shows how Luke gives the whole account a programmatic character. It offers an anticipated schematic view of Jesus' ministry seen from the vantage point of the church's post-Easter experience. Luke's redactional additions underscore the salvation given to the pagans (vv. 25-27) and the proclamation of the tragic destiny of Jesus (vv. 28-30). Reading the passage today, we must become aware of the real possibility of Jesus' passing in our midst and escaping us. The only way open to us even today is to follow him to Jerusalem, to the passion and the glory.—S.B.M.

900. H. SCHÜRMANN, "La promesse à Simon-Pierre. Lc 5,1-11," *AssembSeign* 36 ('74) 63-70.

In composing 4:14-44 Luke had in mind the development of the new people of God. Since for him the church issues from the work of the apostles, it is not surprising that 5:1-11 should concentrate on Jesus' collaborators and emissaries. In 5:1-3 we have Jesus teaching with the majesty of the messianic proclaimer of the word of God. This is followed by the miracle in vv. 4-7 with its effect on Peter and the subsequent promise made to him (vv. 8-11). The primary intent of the passage is dogmatic, ecclesiological; the secondary intent is paraenetic. For Luke, being a disciple is identical with being a Christian. The theological affirmation in Lk 5:1-11 finds its complement in Jn 21:1-8, 11. To the promise made to Peter at the beginning of Jesus' public ministry there corresponds the mandate given Peter at the Cenacle in Lk 22:31-32.—S.B.M.

Lk 7:1-10, cf. § 18-876.

Lk 7:36-50, cf. § 18-881.

901. [Lk 10:30-35] F. SEVEN, "Hermeneutische Erwägungen zur poetischen Realisation eines neutestamentlichen Textes ('Sprachereignis' bei Eberhard Jüngel und Erhardt Güttgemanns)," *LingBib* 29-30 ('73) 52-55.

A contribution to the study of the "Good Samaritan" in modern poetic transformation, which discusses the implications of the term *Sprachereignis* used by Jüngel and Güttgemanns. The term implies different things in the use of the two authors.—E.G.

Lk 10:30-35, cf. § 18-833.

Lk 11:3, cf. § 18-855.

902. [Lk 16:19-31] H. SAHLIN, "Lasarus-gestalten i Luk 16 och Joh 11" [The Figure of Lazarus in Luke 16 and John 11], *SvenskExegÅrs* 37-38 ('72-'73) 167-174.

Lazarus in Lk 16 is to be understood as a personification of the chosen people of Israel. The name Lazarus is derived from Eliezer, and Eliezer in Gen 14:14 is taken in rabbinic sources as representing the "servants" of Abraham, the people of the Covenant. As such he is "poor," for poverty (in this world) is seen to be a privilege for God's chosen ones. Also in Jn 11 Lazarus is a corporate symbol for the people of God. His resurrection in Bethany, on the Mount of Olives, represents the resurrection of God's people at the appearance of his Messiah, who is the "vivifier of the dead."—B.A.P.

903. P. S. MINEAR, "A Note on Luke 17:7-10," *JournBibLit* 93 (1, '74) 82-87.

Lk 17:5 makes it clear that the parable in 17:7-10 is addressed to the apostles; this is a central clue to Luke's own understanding of the parable. The vocabulary (plowing, shepherding, "deaconing" at table) alludes to Luke's conception of the specialized works of the apostles. The distinction between the duties in the field (v. 7) and those in the house (v. 8) agrees with the line drawn between the duties of traveling evangelists and those of the more sedentary deacons. The parable insists that the same servants must fulfill both extramural and intramural duties to their Lord (v. 9). The apostles must not assign priority and superiority to their "field work." Texts such as Acts 6:1-6 and 1 Cor 9 confirm that this was a problem in the early church. This interpretation makes more intelligible the thought-links between Lk 17:7-10 and its neighboring pericopes. The fact that v. 10 obscures somewhat the original intention of the parable suggests that the pericope is pre-Lukan in origin.—D.J.H.

Lk 17:21, cf. § 18-1104.

904. [Lk 22:14-38] E. A. LAVERDIERE, "A Discourse at the Last Supper," *Bib Today* 71 ('74) 1540-48.

Luke presented the Last Supper in the form of a farewell discourse to his apostles at a banquet. Three aspects of the ancient discourse-form shed light on Lk 22:14-38. Discourses were attributed to a personage who dominated the narrative. They allowed the writer to re-situate and unify previously unrelated material. Finally, they provided the writer with an opportunity to give full expression to his ideas and creativity.—D.J.H.

Lk 22:16-18, cf. § 18-883.

905. H.-W. BARTSCH, "Jesu Schwertwort, Lukas xxii.35-38: Überlieferungs-geschichtliche Studie," *NTStud* 20 (2, '74) 190-203.

Redactional parallels (Lk 22:35 and 10:4), the formula of the citation of Isa 53:12 in v. 37 (*to gegrammenon*), the Lukan character of v. 37c and of the eschatological *dei* in v. 37a, and the omission of the solemn *amēn legō* (v. 37a), combined with the unlikelihood that the sword logion is a complete creation of either Luke or the church, suggest that vv. 35-38 are a Lukan reworking of a genuine Jesus-tradition. As such it had meaning for Luke's contemporary situation as well

as for the exemplary time of Jesus. Its significance for Jesus' time is contained (1) in the citation of Isa 53:12, whereby Jesus is associated with two sword-bearing evildoers (23:32-33) and (2) in Jesus' response ("no, not yet," 22:51) to the disciples' assumption that the apocalyptic final battle is about to commence and that swords are therefore required. Luke, concerned for the unity of Judaism and Christianity after the war of A.D. 66-70 and mindful that in that war some Jewish Christians fled while others stayed, fought, and perished, now in his own day has a word for both. Verses 35-36 justify those who fled; those who fought, however, were also justified in that they too, like their Lord, were numbered among the transgressors. For Christians of the 20th century as of the 1st, this text denies to both sword-bearers and sword-deniers the right to stand in judgment of each other.—J.H.E.

906. W. TRILLING, "Le Christ, roi crucifié. Lc 23, 35-43," *AssembSeign* 65 ('73) 56-65.

Throughout the account of the passion, Luke diverges a great deal from the other Synoptics. It is so in this pericope. Luke avoids political titles as much as possible (except e.g. 23:37) and mentions only the religious titles that express the faith of the Christian community. A comparison with Mark's account reveals the Lukan peculiarities: the inclusion of the "criminals" (not "robbers" as in Mk) from the start (cf. Mk 15:27) in order to accentuate the "just" (cf. Lk 23:41); the literal following of Ps 21:19 (LXX) in the division of the garments; and the three jeers that follow the same pattern. The exchange with the "criminals," like the rest of the account, bears witness to the justice of Jesus and his innocence. In the whole Gospel of Luke, and within the account of the passion and resurrection, this passage (vv. 35-43) merits the name of gospel in a very special way. It is the joyous message of the liberating power of the death of Jesus (v. 43). His vocation of "Savior" is from the very beginning (2:11), and he remains faithful to it unto the end.—S.B.M.

John

907. J. E. BRUNS, "Ananda: The fourth evangelist's model for 'the disciple whom Jesus loved'?" *StudRel/SciRel* 3 (3, '73) 236-243.

The beloved disciple is the authority behind the Fourth Gospel and the guarantor of the heart and mind of Jesus. The only real parallel to the beloved disciple in religious literature is that of Ananda, Gotama's beloved disciple, the disciple responsible for the transmission of the true teaching of the Buddha. This is still another indication of the probability of Judaeo-Christian contact with Buddhism before the 2nd century A.D.—D.J.H.

908. A. FEUILLET, "La morale chrétienne d'après saint Jean," *EspVie* 83 (46, '73) 665-670.

Christian moral teaching in the Johannine writings (the Gospel and the epistles) has fundamentally the same character and is ruled by the same principles as the rest of the NT. It is an essentially religious morality linked to the history of salvation and therefore to the proclamation of what God has done for us in Christ.

To show this, the structure of Jn and 1 Jn, which are distinguished from one another as kerygma and paraenesis, is examined. Then the paradoxical question of the impeccability of the Christian, that of the imitation of Christ, and that of the confidence of Christians are taken up. This teaching is summed up by fidelity to the commandments and especially to the commandment of fraternal love. Here the Johannine teaching is compared to that of the Synoptists; its similarities and differences are noted in order to stress the different points of view and the way they complement each other.—S.B.M.

909r. G. JOHNSTON, *The Spirit-Paraclete in the Gospel of John* [cf. *NTA* 15, p. 119; § 17-171r].

E. MALATESTA, "The Spirit/Paraclete in the Fourth Gospel," *Biblica* 54 (4, '73) 539-550.—The most serious weakness of J's entire presentation is his apparent inability to go beyond the concept of the Spirit as power and his hesitation to conceive of the Spirit in Jn as a person. His treatment could have gained by attention to the new-covenant theme, which, in John no less than in Paul and Luke, is characterized by the gift of the Spirit. Specific criticisms are then given of J's treatment of particular passages. On this same topic, vol. 2 of R. E. Brown's commentary on Jn (1970) contains some expressions that do not satisfactorily represent either the content of the Johannine text or the usual manner of expressing the faith of the church regarding the activities and the persons of Jesus and the Holy Spirit, e.g. the corporal visibility of Jesus but not of the Spirit, the "presence" of Jesus and of the Spirit and its various nuances.—S.B.M.

910. J. LUZÁRRAGA, "La función docente del Mesías en el Cuarto Evangelio," *EstBib* 32 (2, '73) 119-136.

The Fourth Gospel is alone among the Gospels in using the Semitic form "Messiah" as the basis of the Greek *Christos* (Jn 1:41; 4:25) as well as in presenting Jesus as accepting a confession of messiahship from the people (4:26). Why is this so? Because the Fourth Gospel sees in the title "Christ" a "revelatory" rather than a "power" aspect. The "power" of the Messiah consists pre-eminently in his "revelatory power" (17:2-3). The first part of the article takes up this revelatory aspect. The mission to reveal appears as the principal function of the Messiah (Jn 1:17; 20:31). From the beginning of the Gospel the exaltation of the Messiah-King of Israel in the Johannine tradition coincides with the exaltation of the Son of Man (1:51). If the principal mission of Jesus as Messiah is to reveal, then we have to see whether the Evangelist himself created this attribution of the teaching function to the Messiah or whether he continued the Jewish and Christian traditions in insisting on the revelatory aspect of the Messiah. The second part of the article deals with this question. The basis of the teaching function of the Messiah probably goes back to the legislative and judicial character of the Davidic king. The figure of the Servant of Yahweh, moreover, is presented in Isaiah as "a light to the nations." But it is within the context of the Samaritan literature concerning the Taheb who is to come and his teaching function that we encounter abundant material to illustrate the function of the NT Messiah and his activity. Thus it becomes clear why the Fourth Gospel concludes with an eschatological macarism, a call to submit to the message of the Messiah (20:29).—S.B.M.

911r. W. NICOL, *The Sēmeia in the Fourth Gospel* [cf. *NTA* 17, p. 408].

R. T. FORTNA, *JournBibLit* 93 (1, '74) 119-121.—Nicol evidently has a fairly clear notion of just what constituted the signs-source, but he nowhere spells it out or adequately documents the details of its separation from the Johannine redaction. He spends considerable energy in extending E. Ruckstuhl's list of Johannine style-characteristics, but then proceeds to use them merely to locate points in the Gospel at which, in conjunction with other criteria, we can expect to find Johannine redaction. He is probably right in holding that the *theios anēr* concept is not very adequate to account for the theology of the Signs-source, but in the process we are subjected to a kind of scholarly overkill and to an argument based on a crude distinction between Palestinian and Hellenistic thought. His way of resolving the tension between event and meaning in the Johannine redaction is to distinguish the "pre-existent" Jesus who must die from the "post-existent" Jesus whom the Spirit can then reveal. While something like this is tacitly acknowledged in Jn, the portrait of Jesus presented there is not a before-and-after one but a single figure perceived simultaneously as earthly Jesus and risen Lord. "A flawed and uneven book, hardly the last word, but at a number of points it usefully furthers the debate."—D.J.H.

912. F. PACK, "Problems in the Translation of the Gospel of John," *RestorQuart* 16 (3-4, '73) 209-218.

Discussions of selected problems of translation encountered in the text of Jn: textual variations (1:18; 5:2; 5:3-4; 7:52), punctuation and phrasing (3:13; 14:2), and word meanings and construction (1:14, 18; 2:4; 2:15; 9:24).—D.J.H.

913. T. C. SMITH, "The Christology of the Fourth Gospel," *RevExp* 71 (1, '74) 19-30.

In his missionary purpose to convert unbelieving Jews, the author of the Fourth Gospel worked from what was known by the Jews (i.e. the historical Jesus) and moved to the unknown (i.e. Jesus was the Messiah, the only Son of God, who revealed the glory of God in his earthly ministry and death, and on the basis of this final and definitive revelation of God in history gave eternal life to those who believed in him as the only way). The Evangelist preserves some of the Christological titles (e.g. Messiah, Son of Man, Son of God, "the prophet") found in the primitive preaching of the Christian community. Whether the Prologue was the Evangelist's own composition or a reworked hymn to Wisdom, he used it as an exciting force to set the tone to this great dramatic presentation of the manifestation of the glory of God in Jesus Christ. Finally, in the "signs" he saw a spiritual truth that was higher than the deeds themselves.—D.J.H.

914. G. STEMBERGER, "'Er kam in sein Eigentum.' Das Johannesevangelium im Dialog mit der Gnosis," *WortWahr* 28 (6, '73) 435-452.

The analysis of the Prologue illustrates the relation of the Fourth Gospel to Gnosticism. The community in which the Evangelist lived was deeply influenced by an emerging gnosis strongly colored with Jewish traits and was in constant controversy with this system of religion. Consequently there is no absolute approval and no complete rejection of Gnosticism. John attacks many of its ideas, restricts many of its sayings about man to the Redeemer, adopts some gnostic concepts, and

makes use of gnostic terms and language. That in the beginning the Gnostics were almost the only ones to accept the Fourth Gospel only confirms this history-of-religions analysis. The present study began from the fact that Jn has no infancy narrative. This circumstance, at first astounding, is readily explained from the gnostic background of the writing. John presents the Redeemer, not in his human history but as the pre-existent Logos who was there from the beginning and who did not begin his redemptive work as a child but as a full-grown man.—J.J.C.

Jn, cf. § 18-770.

915. [Jn 1:1-18] E. LÓPEZ, "Dos siglos de crítica literaria en torno al prólogo de San Juan," *Studium Ovetense* 1 ('73) 135-196.

Numerous though the problems of the Johannine Prologue are, this study limits itself to a systematic treatment of the literary problem and the different solutions proposed thereto over the past two centuries. Two types of problems arise in the Prologue, those of form and those of content. The formal elements are discussed in succession: the general literary character of the Prologue, genre, vocabulary, style, and varying structures. The content and its various anomalies are then treated: defects in transition, inexplicable silences, repetitions, small internal contradictions, and doubtful grammatical and thematic links. All this leads to the fundamental question of literary unity in the Prologue. The solutions of this complex problem are then classified into those that oppose literary unity (the theory of transposition, the hypothesis of additions, and the hypothesis of sources) and those that uphold it with positive arguments of form and content as well as with negative arguments derived from the general literary characteristics of the Prologue, its literary genre, and its language and style. A four-page bibliography on the Prologue is appended to the article.—S.B.M.

Jn 1:29-34, cf. §§ 18-789, 869.

916. E. GALBIATI, "Nota sulla struttura del 'libro dei segni' (Gv. 2-4)," *EuntDoc* 25 (1, '72) 139-144.

The book of signs according to C. H. Dodd embraces Jn 2—12, but H. Van den Bussche rightly restricts the term to Jn 2—4, though his divisions within these chapters should be revised. The central portion of this section, Jn 3:22-30, is an interlude or insertion. The scheme for the chapters is chiasitic: (A) The first sign at Cana (2:1-11). (B) The signs in Jerusalem at the first Passover (2:12-24). (C) Discussion with Nicodemus (3:1-15). (D) Theological reflections of the Evangelist (3:16-21). (X) Interlude: final witness of John (3:22-30). (D') Theological reflection of the Evangelist (3:31-36). (C') Discussion with the Samaritan woman (4:1-42). (B') Reference to the signs in Jerusalem at the first Passover (4:43-45). (A') The second sign at Cana (4:46-54).—J.J.C.

917. D. G. SPRIGGS, "Meaning of 'Water' in John 3:5," *ExpTimes* 85 (5, '74) 149-150.

The context of Jn 3:5 really requires that "water" should in some way or other refer to natural birth. While the interpretation in terms of semen is unacceptable, an extremely natural reference is to the embryonic fluid. Not only does this meet

all the requirements in Jn 3:5, but it also suggests that *di' hydatos kai haimatos* in 1 Jn 5:6 refers to Christ's human birth and death.—D.J.H.

918. M.-É. BOISMARD, "Aenon, près de Salem (*Jean*, III, 23)," *RevBib* 80 (2, '73) 218-229.

The Fourth Gospel situates John's baptismal activity in two different places: Bethany beyond the Jordan (Jn 1:28) and Aenon near Salim (3:23). Where is this second site? The article takes up and adds to the arguments that favor 'Ain Fâr'ah, in the very heart of Samaria. This view was espoused by E. Robinson and C. R. Conder in the last century. It was taken up by W. F. Albright, C. Mackay, P. Winter, J. A. T. Robinson and F.-M. Abel. Having considered the toponymic arguments for Salim and Aenon, the article takes up the inner logic of the Johannine theology that requires this Samaritan localization. John's baptismal activity at Aenon (Jn 3:23) serves as a prelude to Jesus' encounter with the Samaritan woman (4:4-42). Accordingly, the article examines the OT background to Jn 4 (cf. Gen 24) and the links of the episode of the Samaritan woman with what immediately precedes it. Then it takes up Jn 4:38 as explained by O. Cullmann and for a long time accepted by the present author but now abandoned in favor of that of J. A. T. Robinson. The link between vv. 37-38 and vv. 35-36 is very strong. Jesus accentuates the paradox of v. 35 in v. 36: ". . . so that the sower (John the Baptist) and the reaper (Jesus) may rejoice together." The whole section is thus perfectly coherent but explicable only if the place where John baptized, Aenon (3:23), was situated in the very heart of Samaria and, therefore, at the sources of wadi Fâr'ah.—S.B.M.

Jn 4:46-54, cf. § 18-876.

919. E. Bammel, "Joh. 7.35 in Manis Lebensbeschreibung," *NovTest* 15 (3, '73) 191-192.

Passages in the Cologne Mani Codex and the Paris version of Jn display some affinity to Jn 7:35, but in other respects are closer to one another than to the Johannine text. Firmer conclusions will depend on further comparison of the two codices.—F.W.D.

Jn 8:30-59, cf. § 18-945.

920. W. Stenger, "Die Auferweckung des Lazarus (Joh 11, 1-45). Vorlage und johanneische Redaktion," *TrierTheolZeit* 83 (1, '74) 17-37.

That the Fourth Evangelist has made use of a signs-source has won much approval, and an attempt is here made to separate the *Vorlage* of the Lazarus story from its redaction. John has made use of external and internal editing: externally by connecting the incident with the passion—Jesus who is going to death raises up a dead man to life; internally in several points, e.g. the dialogue with Martha and her confession of faith seem primary and the Mary elements secondary. The distinctive character of the *Vorlage* is then appraised and its most important element found to be in the delay of Jesus, which insures that Lazarus is dead. John presents the miracles, not as concomitant signs of the coming kingdom, but as referring directly to him who performs them, which seems to contradict

Jesus' intention that a miracle presupposes faith and does not effect it. Originally the miracle was the main point of the account, but John has another high point—belief in Jesus' power. According to the Evangelist, the miracle stories of his source are not mere symbols of kerygmatic truth, but witnesses of the earthly existence of Jesus, in which the revelation of the glory of God occurs only for believing witnesses.—J.J.C.

Jn 11:1-45, cf. § 18-902.

Jn 12:3-8, cf. § 18-881.

921. A. LACOMARA, "Deuteronomy and the Farewell Discourse (Jn 13:31-16:33)," *CathBibQuart* 36 (1, '74) 65-84.

It was principally Deut and its prophecy of a new Moses that the author of Jn had in mind when he gathered the sayings of Jesus into a final instruction to the disciples. The unique nature of the mediation and of the mediators, the prominence of the notion of God's love for men, the emphasis given to the necessity of men's love for God as the basis of obedience to the law, law as the expression of love, the references to "signs" as proof of God's presence and indications of his nature, the imitation of God, "command" as revelatory of God's nature—all these themes are common to the farewell discourse and to Deut. They are all either unique to, or highly characteristic of, Deut among the law codes of the OT. It can only have been by design that they are all found in Jn's presentation of the law of faith and love. The presence of the basic elements of the traditional covenant-form suggests that the author of Jn intends to present the new covenant in the farewell discourse. The omission of any formal covenant structure and of the term "covenant" itself stems from his desire to avoid giving too legalistic a setting to the presentation of this covenant of love.—D.J.H.

922. [Jn 14—17] C. GRANADO, "El Espíritu Santo revelado como Persona en el Sermón de la Cena," *EstBib* 32 (2, '73) 157-173.

It is in the light of Jesus' person and message that the *ruah-Yahweh* acquires his intelligibility in the NT. But it is in the Fourth Gospel that the revelation of his personality is most visible. In the Gospel there are two series of texts concerning the Spirit, those in the public ministry (Jn 1:32-34; 3:5, 34; 7:37, 39) and those in the discourse of the Last Supper. An analysis of this second series of texts (Jn 14:15-17, 26; 15:26-27; 16:7-15) leads us to conclude that (1) the Spirit is really distinct from the Father, is sent by him (14:16), and proceeds from him (15:26); (2) the Spirit is really distinct from Jesus, who speaks of "another" Paraclete (14:16) and sends the Spirit (15:26; 16:17); (3) the Spirit has his own personality, is the Spirit of truth (14:17; 15:26; 16:13), and is "the holy" Spirit (14:26).—S.B.M.

923. [Jn 14:2] G. WIDENGREN, "En la maison de mon Père sont demeures nombreuses," *SvenskExegÅrs* 37-38 ('72-'73) 9-15.

The Greek term *monai* corresponds to the Syriac *'awānā*, which is of Iranian origin and means "station." It refers to stations for rest along the royal highway. Furthermore, the Syriac *baitā* has a wider range of meaning than the Greek *oikia*

and here probably describes the kingdom of God. Comparison of Jn 14:2 with Mandaeen and Manichaeen texts and with the *Hymn of the Pearl* indicates that it is in the heavenly kingdom where the rest-stations are to be found.—D.J.H.

924. G. M. LEE, "John XV 14 'Ye are my friends,'" *NovTest* 15 (4, '73) 260.

There may be an allusion to the "friend of the bridegroom" (cf. Jn 3:29)—our "best man"—in Jn 15:14 over and above other associations of the term "friend."—S.B.M.

Jn 18:1, cf. § 18-816.

Jn 18:31, cf. § 18-1073.

925. C. BOISMARD, "La royauté universelle du Christ. Jn 18, 33-37," *AssembSeign* 65 ('73) 36-46.

The trial of Jesus by Pilate is easily divisible into seven sections according to Pilate's going back and forth between Jesus and the Jews. Jn 18:33-37 is the second of these sections and, with 19:8-11, the richest in theological content concerning the kingship of Christ. The whole account is full of paradox: Pilate's responsibility and the Jews'; the verb "hand over" (see 18:30 and 18:35; cf. 19:16 and 18:36b); the contrast between stoning and crucifixion (cf. the descent into Sheol and the being "lifted up"); and the whole "Behold your king!" interplay of meaning and counter-meaning. The dialogues of Jesus and Pilate in the two sections singled out above deal with Jesus' identity (18:33 and 19:9): is he the king of the Jews? or the Son of God? The two titles are already linked in the OT (2 Sam 7:12-16; Pss 89 and 2). The whole paradoxical situation is that, despite all appearances, Jesus' being "lifted up" is his entry into glory. His resurrection gives the proof that he is really the Son of God and, therefore, the King. Because his kingly power is exercised by the gift of life to men, Christ reigns even now over them.—S.B.M.

926. L. DUPONT ET AL., "Recherche sur la structure de Jean 20," *Biblica* 54 (4, '73) 482-498.

As man, the Christ of John is subject to time and becomes (*ginesthai*); as God, he remains in the eternal present and is (*einai*). Consequently, John is constantly correcting the language of becoming with that of being and vice versa. The same thing obtains where the salvation of men and their relation to Christ are concerned. Between the historical Christ and the glorious Christ there is the risen Christ who is at once both sensible and glorious. The resurrection allows us, men of time, to understand the meaning of the death on the cross. In Jn 20, John, who elsewhere in his Gospel associates "seeing" and "believing," plays on the two meanings of "vision," the sensible vision of the sensible Christ during his lifetime and the vision of faith of the glorious Christ. The risen Christ, at once sensible and glorious, is he who can be seen both by sense-vision and by the vision of faith. By combining the four terms, sensible Christ/glorious Christ/sensible vision/vision of faith, the structure of Jn 20 can, up to a point, be shown to be perfectly coherent. An analysis of the four terms throughout the chapter yields the structure of Jn 20 that is schematically presented at the end of the article.—S.B.M.

927. G. GHIBERTI, "Gv 20 nell'esegesi contemporanea," *StudPat* 20 (2, '73) 293-337.

This article is intended to be purely expository and complements the author's recent work, *I racconti pasquali del cap. 20 di Giovanni* [NTA 18, p. 242]. The six-page bibliography that prefaces the article is divided into commentaries on the Fourth Gospel, Johannine studies, studies on the resurrection and the Easter narratives, and all other works. The article, concerned more with the literary than the philological analysis of the chapter, then proceeds to examine first the relation of the Johannine accounts to those of the Synoptics and then the peculiarly Johannine aspects of the chapter. In both these parts the analysis proceeds section by section, citing the different opinions of the authors listed in the bibliography.—S.B.M.

Acts of the Apostles

- 928r. J. JERVELL, *Luke and the People of God* [cf. NTA 17, p. 246].

E. E. ELLIS, "Situation and Purpose in Acts," *Interpretation* 28 (1, '74) 94-98.—The essay on the problem of traditions in Acts is the most original in the book and makes a substantial contribution to the literature on the nature of early Christian preaching. But may not the texts adduced (except 1 Cor 15) be equally well explained in terms of informal discussion and preaching within a relatively small and closely knit religious movement? The least satisfactory chapter is the treatment of the apostolate, since it begs the question of the equation between the apostles and the Twelve; in fact, a number of passages clearly show that Luke does not equate "apostles" with the Twelve. Other points of criticism are concerned with the understanding of the Gentile Christians as "an associate people," the handling of the *nomos* concept, and the presentation of the relationship between James and Paul. "This book deserves serious attention, both for its many perceptive comments and for its critique of competing viewpoints. If it is not persuasive in all of its conclusions, it is a challenging and stimulating work that has much to teach."—D.J.H.

Acts, cf. §§ 18-886—887, 889—890.

929. A. P. O'HAGAN, "The first Christian Pentecost (Acts 2:1-13)," *StudBib FrancLibAnn* 23 ('73) 50-66.

Pentecost can be examined on two levels: what Luke wished to communicate by his account, and what actually occurred. The chief literary means used by Luke to present his message are the literary convention of theophany, the existing Sinai and covenant traditions, and the style of the miracle story. Some of the main differences between the historical and scriptural levels are these: For Peter and the others the Spirit-experience was an apocalyptic event; for Luke it was centrally a means of communication, a source of power for future preaching. The uniqueness of the Pentecost wonder becomes blurred by the categories, reflected in Acts, of later Spirit-phenomena in the church. Peter first preached to the Jews for the feast; Luke authentically interprets this preaching as the beginning of the new, universal proclamation of Christ to all the nations. The earliest apostolic preaching

stressed the Day of the Lord: the end of salvation history as revealed in the Law and the Prophets had arrived. Luke interprets this Pentecost intervention also as a new beginning of the ongoing life of the church in its interim existence.—J.J.C.

Acts 2:47, cf. § 18-773.

930. A.-M. DUBARLE, "Le discours à l'Aréopage (*Actes* 17, 22-31) et son arrière-plan biblique," *RevSciPhilThéol* 57 (4, '73) 576-610.

It is quite probable that the Areopagus speech reflects Paul's thought at that moment in his apostolic career. The opposition between these pages in Acts and Rom 1:18-32 is more verbal than profound. Luke wished to present a legitimate, though not necessarily unique, model of preaching adapted to cultivated pagans. Though the Greek resonances of the speech itself are undeniable, the present commentary is essentially given to noting the biblical parallels; first, because the texts themselves were not unknown to the orator, and second, because even if he did have a pagan and philosophic background, he was no rival for modern Hellenistic scholars. Once one notices the way the discourse follows the stages of Isa 45, the technique of the proem-sermon of the synagogue becomes recognizable. The *sēder* is provided by Deut 30:11-20 (cf. Acts 17:26) while the proem is borrowed, not from Scripture, but from a pagan inscription. A verse-by-verse explanation of the speech reveals the explicit as well as the implicit, perhaps unconscious, references to the OT. The contact with Hellenistic philosophy lent, to be sure, greater incisiveness to the expression. But the whole Areopagus discourse has nothing that really militates against its attribution to Paul or is in genuine opposition to the Pauline epistles.—S.B.M.

931. [Acts 26:23] B. NOACK, "Si passibilis Christus," *SvenskExegÅrs* 37-38 ('72-'73) 211-221.

"Acts 26:23, *pathētos ho christos*, Vulgate: *passibilis Christus*, says in all brevity what is the kernel in the ancient Christian faith and preaching: that Jesus is Messiah, and that he is such because he suffered and died, not in spite of the fact that he suffered death." However, the use of the conjunction *ei* in this passage calls for some explanation. J. R. Harris explained the passage as reflecting the use of existing testimonies, but Luke still did not have to take over the sentence with the introductory *ei*, for he could have substituted *hoti*. Yet there are good grounds, from the standpoint of Greek grammar, to interpret the passage as follows: "*that* Christ should and must die, *if indeed* he—as the first to rise from the dead—were to proclaim light both for our people and for the Gentiles." This usage is illustrated with the use of the word *om* in Danish and Swedish.—B.A.P.

Acts 27:38, cf. § 18-767.

932. [Acts 28:31] G. DELLING, "Das Letzte Wort der Apostelgeschichte," *NovTest* 15 (3, '73), 193-204.

Behind the *parrēsia* of Acts 28:31 is the divine support, enunciated elsewhere in Acts, of the apostolic proclamation. Detailed examination of the term *akōlytōs* suggests that here it may express, as in Josephus, a religious aspect or indi-

cate that the charges made against the apostle were, as suggested in 16:35-39; 18:12-17; 19:31; 23:28-29; 25:18, 25; 26:30-32, quite false. Isaiah's prophecy (49:6 LXX) is partially fulfilled in the apostle's situation at the end of Acts.—F.W.D.

EPISTLES—REVELATION

Paul

933. M. ADINOLFI, "I collaboratori ministeriali di Paolo," *BibOr* 15 (4-5, '73) 145-162.

Some theologians (e.g. E. Käsemann, H. Küng) would oppose charisms and institution in the church. That the two are compatible is demonstrated by examining what Paul says of himself and of his aides (Timothy and the helpers at Thessalonica, Philippi, and Corinth). The argument is based upon the epistles that are accepted as genuinely Pauline. The objection that the terms *episkopoi* and *diakonoi* are not found in 1 Cor may be explained by the fluidity of the ministries and the lack of precise terminology in the early years of Christianity. Furthermore, Paul when writing 1 Cor had with him three of the leaders of the church, apparently the ministers in the church. Possessing the gift of apostolate as well as other charisms, Paul constantly claimed and exercised supreme authority over the churches he had founded, and by choosing and establishing various persons as helpers and ministers, he visibly cooperated with the Holy Spirit, who acted invisibly in the community. Thus charism and institution were combined in the Pauline foundations, and the communities of Thessalonica, Philippi, and Corinth were at the same time charismatic and institutional.—J.J.C.

934. J. AZZOPARDI, "Revelation in St. Paul. Part II," *MelTheol* 25 (1-2, '73) 60-67. [Cf. § 18-185.]

The mystery of revelation has different levels: intention (the mystery of God), realization in and through Christ (the mystery of Christ), personal encounter (the mystery of the gospel, word, and faith), and extension among men (the mystery of the church). Reception of the mystery is possible only through faith.—D.J.H.

935. C. BERNAS, "Reconciliation in Paul," *BibToday* 69 ('73) 1395-99.

Reconciliation implies that parties who formerly were at odds with one another have returned to a state of friendship and fellowship. It is the death of Christ that brings about reconciliation. The major themes connected with reconciliation in Paul's letters are sin, mercy, sacrifice, peace, and thanksgiving.—D.J.H.

936. J. F. BOTTORFF, "The Relation of Justification and Ethics in the Pauline Epistles," *ScotJournTheol* 26 (4, '73) 421-430.

J. H. Newman derives justification from ethics, while E. Brunner derives ethics from justification. Both draw their conclusions within the framework of causal relationship. But it is necessary to break out of the causal framework or at least be fully aware of the influence it is having on one's thinking when interpreting Paul's viewpoint. "If we remember that the foundations of ethics lie in righteous-

ness as power and the double nature of faith and if justification is considered to be being brought under the lordship of Christ and into the dominion of God's righteousness, then ethics is an indirect means of remaining under that dominion in that it calls one back into faith. The fulfilment of ethics' requirements has no power in itself for only God's power of righteousness brings life. Ethics does not justify. Faith alone justifies, but ethics recalls one to faith."—D.J.H.

937r. G. EICHHOLZ, *Die Theologie des Paulus im Umriss* [cf. *NTA* 17, p. 250].

P. STUHLMACHER, "Theologische Probleme gegenwärtiger Paulusinterpretation," *TheolLitZeit* 98 (10, '73) 721-732.—The book is carefully formulated and easily understood, and it invites discussion of the major issues in Pauline scholarship today. Among the issues discussed in the article are the horizon of Pauline theology, the validity of existential interpretation, the place of Israel, pre-Pauline formulas and Pauline Christology, the relationship between justification and faith, the Pauline attitude toward the Law, ethics, and the significance of chaps. 9—11 in Romans.—D.J.H.

938. E. E. ELLIS, "'Spiritual' Gifts in the Pauline Community," *NTStud* 20 (2, '74) 128-144.

In Paul's writings *charisma* can be used of any or all of the gifts, while *pneumatikon* appears to be restricted to gifts of inspired perception, verbal proclamation and/or its interpretation. The apostle's use of the terms *pneumatika* and *pneumatikoi* arises from the special and deeply rooted OT and Jewish association of the Spirit (*pneuma*) with prophecy, an association that continues in early Christianity (e.g. 1 Thes 5:19). Both the background of Paul's thought and the evidence of his writings support the conclusion that in his view the spirits of the pneumatics are angelic powers. At the same time, satanic powers are at work in the opposition. Like their earlier counterparts at Qumran, the pneumatics in the Pauline mission are, in their view, major participants in a battle of cosmic dimensions. Within the Pauline churches it is Paul's co-workers who are *par excellence* the pneumatics, i.e. the persons with prophetic gifts. The rationale for the role given to angelic powers in the Pauline writings appears to lie both in the apostle's religious heritage and in his personal experience.—D.J.H.

939. V. FABREGA, "Eschatologische Vernichtung bei Paulus. Ein Beitrag zur Erhellung des apokalyptisch-rabbinischen Hintergrunds," *JahrbAntChrist* 15 ('72) 37-65.

(1) While there is no doubt that Paul regarded the resurrection of the dead as a *Heilsgeschehen*, there is debate as to whether he expected a general or partial resurrection. When his statements are compared with those of other Jewish apocalyptists, it seems better to conclude that he assumed there would be a partial resurrection (i.e. of only the just). (2) Paul's description of the eschatological day as a day of judgment with fire (1 Cor 3:13-15) corresponds to a rich tradition within Jewish (rabbinic and non-rabbinic) apocalyptic. The influence of Mal 3:19-21 is especially strong here. (3) Paul envisions the fate of the damned not as a ceaseless torment but rather as a complete destruction. He uses terms such as *olethros*, *phthora*, *thanatos* and *apōleia*. There is no mention of Gehenna or the

torments of the damned in the future life. This view is consistent with his understanding of the coming kingdom of God as seen in Gal 5:21 and 1 Cor 6:9.—D.J.H.

940. R. H. FULLER, "Aspects of Pauline Christology," *RevExp* 71 (1, '74) 5-17.

Paul does not seem to have introduced any entirely new Christological titles. But he did provide a profound and original interpretation of the existing titles and patterns. He insisted that *christos* and *kyrios* can never be detached from the earthly Jesus, that Christology must be cross-centered and soteriologically oriented, that being "in Christ" must be seen in a soteriological and ecclesiological context, that the first Adam is fallen and the last Adam is the eschatological redeemer, that we will bear the image of the last Adam, that membership in the body of Christ flows from the Jesus-event and demands constant obedience, and that the work of the Spirit in the believers is released by the Jesus-event. Paul prevented the dissolution of the existing titles and patterns into mythology and preserved the centrality of the Jesus-event.—D.J.H.

941. P. E. HARRELL, "Apostle, Go Home!" *RestorQuart* 16 (3-4, '73) 191-201.

As long as Paul was suffering adversity for his missionary preaching, he felt he was fulfilling the ministry to which Jesus had called him and so he continued in the field as long as he had significant opposition. Although the guidance of the Spirit, the influence of the Jewish calendar, and possibly other factors cannot be dismissed completely, the duration of Paul's missionary journeys appears to be in direct relation to the opposition he encountered.—D.J.H.

942. E. A. JUDGE, "St Paul and Classical Society," *JahrbAntChrist* 15 ('72) 19-36.

The triumph of classicism must be the major cause of our loss of the main stream of Greek writing in the 1st century, and thus of any coherent picture of the social and intellectual context to which Paul belonged. The triumph of classicizing rabbinism from the 2nd century onwards, like its counterpart in the Greek cultural tradition, has cast a shadow back across the position of the Jews in the Greek cities of the 1st century. The history-of-religions school "tried to explain too much in terms of too few ideas brought in from too far away," while the "history of NT times" approach attempts too little. The remainder of the article demonstrates how the current research of ancient historians sheds light on matters such as civil obligations, social order, education, language, literature, philosophy, and the "divine man" figure. This approach helps us to place Paul more accurately in the Greek society of his day.—D.J.H.

943. R. J. KARRIS, "Flesh, Spirit, and Body in Paul," *BibToday* 70 ('74) 1451-56.

For Paul, life under the domination of the flesh means to live without God, to set one's desires on oneself and on the world without any orientation to God. To live according to the Spirit means to lead a life oriented toward God and love for man. "Body" signifies man in his relatedness—to the world, to his neighbor, to his creator. Paul invites us to open ourselves "to the renewing power of the Spirit so that we can perceive, shun, and transform those things in the world which cater to self-centeredness and which lead to death."—D.J.H.

944. R. KIEFFER, "Tankar kring människosyn och frälsning hos Paulus" [Thoughts on the View of Man and Salvation in Paul], *SvenskExegÅrs* 37-38 ('72-'73) 284-295.

Paul's view of man is deeply anchored in what he himself as man had experienced. "Salvation" cannot be expressed in a single word or concept, for it involves a dynamic shift from one state to another, from darkness, sin, reliance on the "flesh," to light, grace, dependence upon the Spirit. "There is no 'objective' presentation of Pauline anthropology or soteriology. There is a way that we can try to become conscious of something which can have been both Paul's and our own sphere of interest, when we talk of man and his salvation."—B.A.P.

945. F. J. LEENHARDT, "Abraham et la conversion de Saul de Tarse, suivi d'une note sur 'Abraham dans Jean VIII,'" *RevHistPhilRel* 53 (3-4, '73) 331-351.

Paul understood Abraham as one who had been justified by faith, one in whom God's sovereign power had been manifested in adverse conditions, and one who had received circumcision as the seal of righteousness obtained by faith. Abraham was important to Paul as a witness to the unity of God's activity in history, as a means of refuting objections to faith in Christ and to Paul's gospel, and as a way of remaining faithful to his own origins. At the heart of Paul's conversion was the conviction that Christ was in him (cf. Gal 1:16). By reflection on Abraham, Paul was able to overcome the major obstacles to faith in Christ, which focused on the proclamation of the new age in Christ, the shameful death on the cross, and the loose attitude toward the Law and the privileges of Israel. The note on Abraham in Jn 8:30-59 deals with the slave and the house in v. 35, the Isaac-Jesus typology, God as Israel's father in v. 41, and the joy of Abraham in vv. 56-57.—D.J.H.

946. W. A. MEEKS, "The Image of the Androgyne: Some Uses of a Symbol in Earliest Christianity," *HistRel* 13 (3, '74) 165-208.

If any generalization is permissible about the place of women in Hellenistic society of Roman imperial times, it is that the age brought in all places a heightened awareness of the differentiation of male and female. The groups that made possible full participation of women with men on an equal basis were few and isolated; the Epicurean school is the only important example. Among those who advocated preservation of the status quo, the constantly salient concern is a sense of order. These currents would assure that the baptismal reunification formula of Gal 3:28 ("neither male nor female") would at least attract attention. This formula belongs to the familiar *Urzeit-Endzeit* pattern and presupposes an interpretation of the creation story in which the divine image after which Adam was modeled was masculofeminine. The mythic pattern received its most luxuriant development at the hands of the Gnostics, who were particularly entranced by the androgynous character of the primal man.

In the Pauline school, women could enjoy a functional equality in leadership roles that would have been unusual in Greco-Roman society as a whole and quite astonishing in comparison with contemporary Judaism. Paul presupposes and approves in the Corinthian congregation an equivalence of role and a mutuality of relationship between the sexes in matters of marriage, divorce, and charismatic leadership in the church. But against the Corinthian pneumatics' symbolic identi-

fication of male and female (a significant part of their realized eschatology), Paul in 1 Cor 11:2-16 insists on the continuing validity of the symbolic distinctions belonging to the old Adam (a part of his eschatological reservation). The second generation of the Pauline school (perhaps inspired by 1 Cor 14:33b-36) was not prepared to continue the equivalence of role accorded to women in the earlier mission.—D.J.H.

947. G. G. O'COLLINS AND T. M. McNULTY, "St. Paul and the Language of Reconciliation," *Colloquium* 6 (1, '73) 3-8.

In ordinary speech the words "reconcile" and "reconciliation" refer to (1) the acceptance of situations or facts, (2) the removal of contradictions or incompatibilities, and (3) the removal of enmity or conflict. In Rom 5:8-11 and 2 Cor 5:18-20 the third sense is present. There two stages suffice to account for Paul's language—a situation of hostility, followed by a resolution of this conflict and a state of friendship. These passages do not presuppose that man fell from a situation of friendship with God into one of conflict and enmity. The reconciliation spoken of in Rom 5:8-11 as having already been accomplished is reconciliation in potentiality only. In Col 1:20 the second sense of "reconcile" seems to predominate; Christ is seen as making all things conform to the divine plan. In 2 Cor 5:20 ("be reconciled to God") the term is used in the first sense; God has saved man, and man is being requested to be reconciled to this fact and to order his life accordingly.—D.J.H.

948. J. H. SCHÜTZ, "Charisma and Social Reality in Primitive Christianity," *JournRel* 54 (1, '74) 51-70.

Paul's statements on charisma (especially in 1 Cor 12—14) are not merely a response to the particular Corinthian urge to overvalue such gifts in general and some in particular. They are also a response to the problem lurking behind the Corinthian attitude, the difficulty of bringing into harmony the individual and social settings of the religious person. For Paul, charisma is an ordering principle. It orders the common life by establishing priorities and discriminating among competing manifestations of the spirit, and it orders the individual life by providing the coordinates of its locus within a common framework.

If M. Weber's view that charisma is self-determined and sets its own limits is accepted, Paul could not be counted a charismatic. Weber's scheme fits Paul's opponents better than it fits Paul himself. Paul's understanding of charisma is closer to that of E. Shils, who maintains that the phenomenon of charismatic authority is not inimical to organizational structure.—D.J.H.

949. K. WENGST, "Das Zusammenkommen der Gemeinde und ihr 'Gottesdienst' nach Paulus," *EvangTheol* 33 (6, '73) 547-559.

A major function of the assembled Christian community according to Paul was to test the individual pronouncements of prophets and teachers, retaining what was worthwhile and rejecting what was unprofitable, for the mutual benefit of all (see Rom 12:1-2; Phil 1:9-11; 2:1-4; 1 Thes 5:19-20). This process of learning from, and with, one another what the will of God was for the gathered believers served to prepare them for their real *Gottesdienst* (in the sense of service to God) day by

day in the world. The criterion for this testing was that each one in the assembled community must seek not his own good but rather the spiritual growth and well-being of the others. In short, the criterion was love, based on the proclamation of Christ's death on the cross (1 Cor 8:1b, 11-12; cf. 1:18 ff.; 2:2; 11:26). Apostolic authority had to do with this proclamation (Gal 1:8-9), but the responsibility to work out its implications in relation to specific needs and problems lay with the assembled community as a whole.—J.R.M.

950r. J. A. ZIESLER, *The Meaning of Righteousness in Paul* [cf. NTA 16, p. 379; § 17-1026r].

N. M. WATSON, *NTStud* 20 (2, '74) 217-228.—Possibly the author's greatest service is to have demonstrated that the verb *dikaion* must be studied separately from the noun and adjective, *dikaioynē* and *dikaio* respectively, and that observations about the use of one form should not be regarded as *ipso facto* applying to the use of another. His conclusion is that man's forensic, relational renewal is largely expressed by the verb and his behavioral-moral renewal largely by the noun. "At two points, however, I cannot agree with Ziesler's conclusions. First, I consider that he has distinguished Paul's use of the noun and adjective too sharply from his use of the verb. In my judgment the meaning of the words *dikaioynē* and *dikaio* overlaps that of the verb *dikaion* more often than Ziesler allows. Secondly, I question whether Paul ever represents justification as dependent on righteousness in Christ. In my judgement Paul consistently represents justification as initiating the relationship in which righteousness is possible." These two criticisms are developed in detail.—D.J.H.

Paul, cf. § 18-1027.

Romans, 1—2 Corinthians

951. B. OLSSON, "Rom 1:3f. enligt Paulus" [Rom 1:3-4 according to Paul], *SvenskExegÅrs* 37-38 ('72-'73) 255-273.

Rom 1:3-4 is usually taken as a pre-Pauline confessional formula, but while this is probably correct it expresses in Rom specifically Pauline concerns. Especially difficult to interpret is the phrase *kata pneuma hagiōsynēs*. This phrase, and indeed the whole passage, is best seen in the larger context: the "Pauline-missiological" context (Rom 1:1-7), the "soteriological-salvation-historical" context (Rom 1:16-17), and the "ethical-paraenetic" context (Rom 15:7-21). "If now for the understanding of *kata pneuma hagiōsynēs* we put together Paul's way of using *hagiōsynē*, the context of the phrase in *Testament of Levi* 18.11, the field of meaning in the OT, Pauline theology of Jesus' resurrection, the Spirit and God's power, and furthermore observe the parallels from 15:7-21, the communicative content in *en dynamēi*, the dominant place of sanctification in Romans, and the threefold context we used for the interpretation of Rom 1:3-4, the old Swedish translation 'the Spirit which sanctifies' appears to be justified."—B.A.P.

952. G. BOUWMAN, "Noch einmal Römer 1,21-32," *Biblica* 54 (3, '73) 411-414.

The term *anapologētos* in Rom 1:20 and 2:1 serves as an inclusion for 1:21-32, which is structured according to this pattern: guilt (vv. 21-23), punishment (v. 24),

guilt (v. 25), punishment (vv. 26-27, the turning point of the whole pericope), guilt (v. 28a), punishment (vv. 28b-31), guilt (v. 32). Paul takes up the Jewish apologetic notion that one can judge a man's fate by observing his sins, but he transforms the apologetic motif into a lament over the state of the heathen world and prepares to show the Jews (2:1 ff.) that they are no better than the Gentiles.—D.J.H.

953. D. GREENWOOD, "Jesus as Hilasterion in Romans 3:25," *BibTheolBull* 3 (3, '73) 316-322.

Scholars who argue for the existence of a pre-Pauline formula as constituting the doctrinal heart of the theology in Rom 3:21-31 include in it the text of v. 25 with the exception of *dia pisteōs*. If this line of thinking is correct, it follows that the notion of Jesus as *hilastērion* was prevalent in the Christian community earlier than is perhaps generally realized and certainly earlier than the period (A.D. 55-59) in which Rom was written. But Paul's insertion of *dia pisteōs* into the existing formula is both deeply significant and distressingly ambiguous. Verse 26 makes it clear that God justifies any man who puts his faith in Jesus, but it says nothing about those who have no faith in Jesus. In fact, the *dia pisteōs* of v. 25 does limit Paul's universalism to a greater degree than some writers care to admit.—D.J.H.

Rom 5:8-11, cf. § 18-947.

Rom 5:11-12, cf. § 18-767.

954. [Rom 7:7-25] N. M. WATSON, "The Interpretation of Romans VII," *AusBib Rev* 21 ('73) 27-39.

The main problems to which Rom 7:7-25 has given rise concern the significance of the "I," the significance of the present tenses in 7:14-25, and the reason why the Law is unable to lead to life. (1) Paul is not speaking about an experience peculiar to himself, but that does not mean that what he says is not true of himself. (2) In 7:14-25 Paul is primarily concerned to describe the condition of man before Christ and apart from Christ in order to put the Law in proper perspective. But we must recall that Paul describes the dilemma now from the standpoint of faith and that his description of man's situation before Christ and apart from Christ still has significance for the Christian. (3) The real problem with the Law is that man's very effort to keep the Law leads him away from God, because it leads to self-righteousness, to self-assertion before God, to be wanting to be like God, which is the essence of sin. This view of R. Bultmann is basically correct, though his interpretation of 7:7-13 is questionable and there is more autobiographical reference in 7:14-25 than he admits.—D.J.H.

955. [Rom 9:30—10:21] D. O. VIA, JR., "A Structuralist Approach to Paul's Old Testament Hermeneutic," *Interpretation* 28 (2, '74) 201-220.

A structuralist analysis of Rom 9:30—10:21 with special emphasis on 10:5-10. Why did Paul find justification by faith in Deut 30:11-14 (cited in Rom 10:6-8) but not in Lev 18:5 (alluded to in 10:5)? In Deut 30:14 "word" means both law

and kerygmatic saving event, while in Paul it simply means the latter. Paul may have misinterpreted the OT text here, but his global understanding of Deut is correct. He was consciously drawn to this particular item in his historical tradition because both Deut and the shape of Paul's own theological expression were already generated by the same "comic" genre-structure. Both Paul's kerygma of the death and resurrection of Jesus (justification by faith) and the content of the word in Deut have God bringing death out of life: God kills to make alive; he shatters the boastful wisdom and righteousness of man in order to give justification, life, and true wisdom.—D.J.H.

956. T. J. REESE, "Pauline Politics: Rom 13:1-7," *BibTheolBull* 3 (3, '73) 323-331.

A review of problems encountered in interpreting Rom 13:1-7 with special attention to the context of the passage in Rom, style, the thought-patterns presupposed in the passage, the historical setting, and the character (unconditional or conditional?) of Paul's call to obedience.—D.J.H.

957. P. F. BEATRICE, "Il giudizio secondo le opere della Legge e l'amore compimento della Legge. Contributo all' esegesi di Rm 13,1-10," *StudPat* 20 (3, '73) 491-545.

The examination of the terms used in Rom 13:1-7 shows that the theology of the passage is free from political significance. In these verses Paul exhorts the faithful to keep the commandments of the law, adding the threat of eternal punishment for the guilty. This interpretation is confirmed by the close connection with the previous mention of God's judgment in 12:19 and with the following exhortation (13:8-10) to complete the observance of the law with the practice of love. Verses 8-10 are intimately linked with what precedes, so that the entire passage embraces 13:1-10 and not merely 13:1-7. Furthermore, Rom 1—3 makes clear the universal import of the observance of God's commandments, to which all men, Greek and Jew, are obligated. Moreover, in these eminently religious injunctions with their eschatological background the mention of paying tribute and taxes is out of place; 13:6a, 7bc are interpolations made for apologetic purposes during the 2nd century or at the end of the 1st. The original text of 13:1-10 is then given without the interpolations and free from displacements. Finally, all NT texts dealing with obedience to the state are explained, and their limited sense discussed.—J.J.C.

958. R. JACOB, "Christ ne peut être divisé. 1 Co 1,10-17," *AssembSeign* 34 ('73) 4-8.

The entire pericope must be considered in order to see that what is essential here is not evangelization but the unity of the community. This search for unity is, according to Paul, by exclusion of factions as well as by the sharing of the same sentiments and the striving for unanimity and the edification of the body of Christ (cf. Eph 4:12, 16).—S.B.M.

959. P. DE SURGY, "Conscience de sa pauvreté et fierté dans le Seigneur. 1 Co 1,26-31," *AssembSeign* 35 ('73) 10-16.

Having examined the original milieu of the text and its function within the first chapters of 1 Cor, the article briefly comments on the pericope. Paul develops here

his thought, first negatively (vv. 26-29) by reducing all human pretension to naught before the gratuity of God's gift, then positively (vv. 30-31) by founding the believer's humility on what God has done for his own. Thus, the gospel is not a human wisdom. Paul's fight, nevertheless, is not so much against this wisdom as it is against human self-sufficiency.—S.B.M.

960. R. FEUILLET, "Témoin du Christ crucifié. 1 Co 2,1-5," *AssembSeign* 36 ('74) 11-16.

The five verses clarify "Let him who boasts, boast in the Lord" in 1:31. Like Jeremiah, from whom he borrows the verse, Paul is aware that he is only a servant. He wishes the Christians to be dedicated to Christ as the prophets were to the word of God. In v. 5 he sums up the Christian's attitude of attachment to the gospel of the cross.—S.B.M.

961. A. DITTBERNER, "'Who is Apollos and who is Paul?'—I Cor. 3:5," *BibToday* 71 ('74) 1549-52.

Paul does not blame Apollos for the divisions within the church, and there is no evidence that Apollos set himself up against Paul by his preaching. Paul and his co-workers are not rival apostles with programs of their own; they are but servants and stewards. Whatever element of jealous pride there may have been in Paul's affection for his people, this was in no small part jealousy for the truth and for Christ.—D.J.H.

962. X. LÉON-DUFOUR, "Du bon usage de ce monde. 1 Co 7:29-31," *AssembSeign* 34 ('73) 26-31.

These verses can be understood only within the larger Pauline perspective, which gives "time," "world," and "as if" their true meaning. Between two affirmations of principle, "the time is very short" and "the form of the world is passing," Paul proposes five examples that clarify Christian behavior. The liberty of the Christian towards the world is more deeply rooted than appears to the eyes of the unbeliever. This liberty rests on the certitude that the god of this world has been overthrown, that the Spirit is at work, and that God has triumphed in the person of Jesus Christ.—S.B.M.

963. C. BIGARÉ, "Appel au célibat consacré. 1 Co 7,32-35," *AssembSeign* 35 ('73) 27-33.

Many of the problems treated by 1 Cor have to do with marriage and sexual relations. This pericope, in which Paul affirms the value of consecrated celibacy, is among such problems. The commentary on the passage is in two parts. The first deals with marriage as the normal way and as a natural safeguard. But new times call for a new mode of life (7:29-31). Marriage keeps its value but is no longer a universal obligation, for a new kind of life has dawned, one completely consecrated to the Lord. The second part deals with the characteristics of this consecrated life: a freedom from anxieties (7:32), a consecration and a dedication. But this life of celibacy was and remains a particular charism, the response to a personal vocation to follow Christ.—S.B.M.

964. M. SAILLARD, "Paul, évangéliste. 1 Co 9, 16-19.22-23," *AssembSeign* 36 ('74) 34-37.

Verse 22 helps us situate these verses within their proper context. In responding to a specific case of conscience, Paul takes the opportunity to cast a broad look over his own ministry of evangelization. For Paul, preaching the gospel is not the communication of a doctrine but the putting of his interlocutors in contact with the person of the risen Christ. The servant-slave of the Gospel is also the servant-slave of those for whom the evangelist was called. His existence-for-the-others is the only way that leads to his existence-with-the-others.—S.B.M.

965. R. JACOB, "Pluralisme et unité. 1 Co 12,12-30," *AssembSeign* 34 ('73) 54-59.

Though Paul here employs imagery drawn from the Greek world, he develops the different aspects of the image (vv. 14-20), draws the necessary conclusions (vv. 21-26), and transposes the whole thing into the light of the radically new day of Christ Jesus. This is, as it were, the first draft of a meditation that is to receive its amplitude in Eph, a meditation on the unity and pluralism of the work of Christ.—S.B.M.

966. M.-F. LACAN, "Le mystère de la charité. 1 Co 12,31—13,13," *AssembSeign* 35 ('73) 56-61.

To understand this passage in Paul one has to understand the reason why he wrote it. It is 12:7 that gives the principle that is to be followed, for the love that Paul speaks of has its source in the Holy Spirit. Charity is the very life of the believer, of the child of God. It is the necessary "way" that unites one with Christ and leads to the Father. The charity described by Paul has two aspects, one turned to those dominated by the powers of evil and the other to those in need and in sorrow. This charity, moreover, is God's gift communicated to us by the Spirit in order to make us sharers in God's eternal love.—S.B.M.

967. J.-M. CAMBIER, "Le Christ est ressuscité. 1 Co 15,1-11," *AssembSeign* 36 ('74) 57-62.

1 Corinthians exposes, in general, the attitude of the Christian's faith, which is a diminution neither of our personality nor of our human dignity. But this faith does propose to us a mystery that surpasses our understanding and invites our confidence in God. The resurrection affirmation in 1 Cor 15, with its appeal to tradition (vv. 1-3a), its confession formula (vv. 3b-4), and its witnesses (vv. 5-7 and 8-10), proposes to our faith the very center of the Christian doctrine of salvation.—S.B.M.

968. P. VAN DEN BERGHE, "'Il faut qu'il regne.' 1 Co 15, 20-26.28," *AssembSeign* 65 ('73) 10-16.

The pericope is part of the larger Pauline catechesis on the resurrection of the dead. The resurrection of Christ is presented there as God's sovereign act. In 1 Cor 15:20-28 there is a Christian apocalypse whose essential point, the destruction of death by Christ, becomes evident in the verses under consideration. The reign of God, with its salvation, life, justice, and happiness, is offered us in Christ the King. Underneath all the apocalyptic imagery, however, there is the certainty that this

kingship of Christ can have, here as well as in eternity, no other source or purpose except to present the reign of God (v. 28).—S.B.M.

1 Cor 15:44-50, cf. § 18-1095.

969. R. MORISSETTE, “‘La chair et le sang ne peuvent hériter du Règne de Dieu’ (*I Cor.*, *XV*, 50),” *SciEsp* 26 (1, ’74) 39-67.

Considerations of structure and content suggest that 1 Cor 15:50 begins the pericope that ends with v. 58. The expression “flesh and blood” signifies man as sinner. Several rabbinic sayings contrast “the yoke of the kingdom of God” and “the yoke of flesh and blood” and imply that inheriting the kingdom of God refers to the lot of the faithful in the eschatological future. In 1 Cor 15:50 “the kingdom of God” designates the final state of creation freed from the powers who now reign and submitted to the only real king. The term *aphtharsia* describes the eschatological condition of man; it is the glorious liberty of the children of God as opposed to the bondage of decay (*phthoras*) in Rom 8:21. The term *phthora* describes the present condition—the opposite of incorruptibility, eternal life, glorious liberty, and the eschatological future. To contrast man’s present condition with his eschatological heritage, Paul calls upon the apocalyptic theme of the corruptibility of the present age as opposed to the incorruptibility of the age to come.—D.J.H.

970. C. J. BJERKELUND, “For deres skyld. Som motiv i 2. Korinterbrev” [For Your Sake—Theme of 2 Cor], *NorskTeolTids* 74 (4, ’73) 217-232.

More than once Paul tells his addressees that he has acted on their behalf or for their sake. How should this be understood? The “insertion” 2 Cor 2:14—7:4 does not seem to have greater import than what is described in the typical epistolary style of the beginning of the letter. In 2:15 *hoti* explicates the content of *charis* in 2:14; emphasis is placed on the quality of life in the Corinthian church. There is no reason to imagine that the situation differs here from the one described in the beginning of the letter. Likewise, after the parenthesis in chaps. 8—9, chaps. 10—13 take up again the same theme about the changed circumstances. The whole letter expresses Paul’s devoted and effective love for a church. The situation described in 1 Cor, that of a church weakened by internal rivalries, also sheds light quite well on the church crisis envisaged in 2 Cor.—L.-M.D.

971. [2 Cor 3] P. RICHARDSON, “Spirit and Letter: A Foundation for Hermeneutics,” *EvangQuart* 45 (4, ’73) 208-218.

The most fruitful line of inquiry for a biblical basis for hermeneutics is that which investigates the contrast between “written” and “spirit,” because within this dual focus there is latent the demand for interpretation at the instigation of the Spirit. In 2 Cor 3 Paul emphasizes the role of the Spirit as unveiler. When faced with the critical task for his generation of taking the ancient writing that documents the old covenant and making it applicable through a hermeneutical principle to the conditions of the new covenant, he uses “Spirit” as the basis of this hermeneutic. In doing so it seems that he is willing to separate rather sharply the *gramma* on which he bases his message from the *pneuma* who unveils it. The article concludes with reflections on the relevance of 2 Cor 3 to the hermeneutical problem today.—D.J.H.

972. [2 Cor 5:14-21] H. BINDER, "Versöhnung als die grosse Wende," *TheolZeit* 29 (5, '73) 305-312.

The term *katallassein* and cognates in 2 Cor 5:14-21 do not refer to the reconciliation of two partners, but rather they describe a change in the total situation, namely the turn of events that the love of God has brought about through Jesus' death on the cross (and his resurrection). A new order of relationships between God and man and between man and his fellow men has arisen with the end of the epoch of the old covenant and the beginning of the epoch of the new covenant. *Katallagē* is the basis, the substance, the precondition, and the guarantee of all peace and all reconciliation. With the death of Jesus, sin as a power has been overcome.—D.J.H.

2 Cor 5:18-20, cf. § 18-947.

973. J. N. COLLINS, "Georgi's 'Envoys' in 2 Cor 11:23," *JournBibLit* 93 (1, '74) 88-96.

Noting that the meaning "servant" is inadequate for *diakonoī Christou* of 2 Cor 11:23, D. Georgi in his *Die Gegner des Paulus im 2. Korintherbrief* (1964) adduces evidence from Aeschylus, Sophocles, and Aristophanes for the meaning "messenger," which he then refines by way of Thucydides and Pollux to the sense of "envoy." He then draws upon Epictetus and concludes that his *diakonos Theou* is one sent as an authorized representative of God and thus a *martys*. But Thucydides and Pollux do not mark any advance upon a simple "messenger" sense, and Epictetus never uses anything other than the "servant" sense. Nevertheless, Georgi is right in attempting to make something of the word's "messenger" sense.—D.J.H.

974. N. CAPODICASA, "Gli avversari di Paolo e la 'spina nella carne' (2 Cor 12, 7)," *StudPat* 20 (3, '73) 570-589.

Despite its many important advocates, the opinion that understands the thorn in the flesh as a physical illness of the apostle does not appear to be adequately proved, nor does it fit the context of the letter. The same holds true for the position that takes the thorn as representing temptations. Recently some exegetes have been returning to the interpretation of Chrysostom, for whom the thorn means the persecutions Paul suffered from his enemies. Context and vocabulary (esp. the ordinary Pauline meaning of *astheneia* and the sense of *skolops* in the LXX) gives this interpretation much weight, even if some uncertainty remains.—J.J.C.

Galatians—Philemon

975. K. ROMANIUK, "Przeciwnicy Pawła w Galacji (Les adversaires de Paul en Galatie)," *CollTheol* 43 (4, '73) 29-35.

Of four theories regarding the identity of Paul's opponents in Galatia—(1) Jewish Christians from Palestine; (2) Christian converts from paganism; (3) intermediate theories: e.g. both (1) and (2) simultaneously, Jewish philosophical errors, Jewish-gnostic eclectics; and most recently (4) a masked Judaism—the first and traditional interpretation is still the most convincing.—J.P.

976. A. STROBEL, "Das Aposteldekret in Galatien: Zur Situation von Gal I und II," *NTStud* 20 (2, '74) 177-190.

Six points focusing on the accentuation Paul gives in Gal 1—2 to the Jerusalem leaders (James, Cephas, John) and their responsibility for the calamitous situation in Galatia indicate that Paul's chief objection is not merely to circumcision and the Mosaic Law but to interference by delegates from the Jerusalem church. Contrary to a previous acceptance of and agreement with Paul's law-free gospel, these "false apostles" (2:4), after Paul's departure to the East, infiltrated the Galatian churches and imposed on them a decree (cf. Acts 15 and Gal 2:6) unknown, unexpected, and unacceptable to Paul. Although Paul vehemently objected to this ecclesiastical power play, he subsequently compromised for the sake of apostolic unity and practical necessity, thereby affording his gospel a longer future.—J.H.E.

977. B. ORCHARD, "The Ellipsis between Galatians 2,3 and 2,4," *Biblica* 54 (4, '73) 469-481.

It can be assumed that the omitted subject and main verb in vv. 4-5 must have been entirely obvious to the Galatians. To explain the ellipsis, it is usually assumed that some historical connection must exist between v. 3 and vv. 4-5. But the connection between v. 3 and v. 4 can be regarded as purely antithetic, not historical. Having briefly examined the Galatian situation and the structure of Gal 2:1-9, the article centers its attention on the parenthetic statement of vv. 3-5 and the links of v. 3 to v. 2 and of v. 4 to v. 3 in order to examine the ellipsis between v. 3 and v. 4. The ellipsis can be construed thus: "But [the-understanding-that-Gentiles-like-Titus were-not-to-be-disturbed *has-been-broken*] because of the false brethren, who, etc." It follows that there are two parenthetic remarks interjected into vv. 3 and 4. A corollary to this would be that the false brethren can be identified with the Judaizers of 1:7-9; 4:17; 5:7-12; 6:12-13.—S.B.M.

Gal 3:28, cf. § 18-946.

978. D. JAYNE, "'We' and 'You' in Ephesians 1:3-14," *ExpTimes* 85 (5, '74) 151-152.

Two groups of people appear in Eph 1:3-14, the "we" group (vv. 3-12, 14) and the "you" group (v. 13). The most obvious identification is with two groups of Christians, and within the context of the letter these are the senders and the recipients. The change in pronoun in v. 13 has the pastoral function of cementing the unity of all groups of Christians within the church universal. The readers are members of the same ongoing church universal and share in the blessings that go with it.—D.J.H.

979. A. DI MARCO, "'Misterium hoc magnum est . . .' (Ef 5,32)," *Laurentianum* 14 (1, '73) 43-80.

The key to the understanding of the text lies in the relation between Christ and the church. The mystery tends to them as the result, scope, or term. Some take the mystery to be the union of husband and wife as the type of the union of Christ

with his church. For others the union of Christ with the church is the symbol of matrimony. Nevertheless the union of man and woman with the resulting family is a great mystery because it leads to Christ and the church and serves to form the body of Christ and his church. In this text Paul implies that matrimony is a sacrament because, besides being a means of grace that helps persons to join themselves to Christ, it is also a sign of this grace of union.—J.J.C.

980. S. Dockx, "Lieu et date de l'épître aux Philippiens," *RevBib* 80 (2, '73) 230-246.

With J. Müller-Bardorff, we accept that Paul wrote his thank-you note (Phil 4:10-20) before his imprisonment, some time before the principal letter. With B. D. Rahtjen [§ 4-734], we agree that the disputed passage in the principal letter begins with 3:1 and ends with 4:9. This passage was a *post-scriptum* added to correct what was said, a bit too resignedly, of the Judaizers in 1:15-19. Thus we have (a) a thank-you note (4:10-20) minus its original address and salutation; (b) the principal letter (1:1—2:30; 4:21-23), followed by the *post-scriptum* (3:1—4:9).

The basis for the traditional place of composition at Rome is extremely weak. A review of the arguments against both Rome and Ephesus obliges us to concede that those against the former are more cogent. But why Ephesus and not Corinth, where Paul resided for more than a year and a half? Corinth's proconsul, its distance from Rome and Philippi, and the probable dating of Phil (prior to 1 Cor) all recommend it. The fact that the Philippian contribution reached Paul as quickly as possible also favors Corinth against Ephesus. Moreover, 2 Cor 11:9 seems to identify the thank-you note. The "brethren who came from Macedonia" could only have been those sent from Philippi. This coincides with the beginning of Paul's residing in Corinth and with the time that he was comforted by a night vision (Acts 18:9-10). This hypothesis is far more plausible than the Roman one and at least as plausible as if not more plausible than the Ephesian hypothesis.—S.B.M.

981. [Phil] M. B. FINLEY, "The Spirit of *Kenōsis*," *BibToday* 69 ('73) 1389-94.

In Phil positive asceticism and unselfish service to others are two specific modes or forms of Christian activity that Paul understands as necessary manifestations of the spirit of *kenōsis*. These two aspects appear side by side in the hymn of Phil 2:5-11.—D.J.H.

982. L.-M. DEWAILLY, "' . . . den del ni tar i evangelium . . . ' Fil. 1:5" [" . . . the Part You Take in the Gospel . . ." Phil 1:5], *SvenskExegArs* 37-38 ('72-'73) 274-283.

The word *koinōnia* and its cognates appear frequently in Philippians, and many variations in translation occur in the various versions. In Phil 1:5 the phrase *epi tē koinōniā hymōn eis to euaggelion* depends upon the opening word *eucharistō*. In view of Paul's usage of the term "gospel" and his close relationship with the Philippians given expression in the epistle as a whole, the simplest translation of the phrase is "for the part you take in the gospel." Cf. 1:7: "you who take part in my grace."—B.A.P.

983. L.-M. DEWAILLY, "La part prise à l'Évangile (*Phil.*, I, 5)," *RevBib* 80 (2, '73) 247-260.

The frequent use of *koinōnia* and related terms in *Phil* is striking. None of the translations consulted preserves the unity of *Phil* 1:5; 2:1; 3:10; 4:15; 1:7; and 4:14 by using throughout words of the same family. We wish to examine here only *Phil* 1:5 to show how its context lends a breadth of meaning insufficiently stressed by the various commentators. The first problem is that of the structure of 1:3-5. From an analysis of the passage, it is clear that *koinōnia* is not a metaphorical term but a term of reflexive thought. It is not an *être-avec*, nor a *vivre-avec*, but the relation to a certain thing that one shares with others. After an analysis of the rich implications of the term, the least unacceptable rendering of the verse would be: "because of (or: at the thought of, etc.) the part you take (and not: have taken) in the Gospel." This way the *koinōnia* is not restricted to the past, is allowed to extend to both Paul and his correspondents, and enjoys its dynamic and active quality. This way, too, v. 7 gives full force to the expression in v. 5. It is the richness of the thought in vv. 3-6 that motivates the thanksgiving for the "first day" and gives rise to the confident supplication while awaiting "the Day."—S.B.M.

Phil 1:27, cf. § 18-774.

984. O. Foss. "Til Paul. *Phil* II.6" [On Paul. *Phil* 2:6], *DanskTeolTids* 36 (3, '73) 195-196.

The conjectural reading *apragmon* for *harpagmon* proposed by A. Fridrichsen lacks justification and usefulness. One cannot choose between abstract and concrete verbs. The best parallel occurs in a fragment from Euripides' tragedy *Melanippos* 23-25 that uses the same metaphor. The question raised by the suffix *-mos* is thus resolved.—L.-M.D.

Phil 2:6-11, cf. § 18-1115.

Col 1:20, cf. § 18-947.

985. [*Col* 2:14] W. CARR, "Two Notes on Colossians," *JournTheolStud* 24 (2, '73) 492-500.

(1) In interpreting *to cheirophon tois dogmasin* in *Col* 2:14 we require something that retains the basic idea of an I.O.U. but also makes clear the nature of personal involvement, i.e. a confession. The metaphor that lies behind this expression could be that of the penitential stelai with which both Paul and the Colossians would have been familiar. The whole phrase together means "the autograph of our self-condemnation in all its detail." (2) In his use of *embateuein* in *Col* 2:18 Paul is not quoting some catchword of the errorists but is using a term deriving from the language of religion and keeping its essential meaning of "to tread upon a sacred place." The whole verse should be translated: "Let no one judge you unfit to be a Christian with his personal wishes about religious excess and his haunting the courts of heaven at worship with the angels, his so-called visions, puffed up by his private earthly imagination"—D.J.H.

Col 2:18, cf. § 18-985.

986. R. W. THURSTON, "The Relationship Between the Thessalonian Epistles," *ExpTimes* 85 (2, '73) 52-56.

2 Thes may have been written before 1 Thes. If so, 2 Thes must be the epistle that Timothy carried to Thessalonica when Paul first sent him there. When Timothy returned from delivering 2 Thes, Paul discovered that his exhortation concerning faith and love were largely unnecessary. But the readers had questions—and in some cases resentments—concerning certain things Paul had written. Paul therefore wrote 1 Thes to deal with these questions and to urge his readers not to be lacking in hope. There seems to be evidence that nearly all of 1 Thes answers questions that could have arisen with respect to 2 Thes. The arguments against the priority of 2 Thes are not persuasive.—D.J.H.

987. [1 Thes] H. J. FREDE, "Ein Paulustext aus Burgund," *Biblica* 54 (4, '73) 516-536.

The MS Verona, Biblioteca Capitolare LII (50), containing 277 pages of various material, dates from the end of the 8th century and was written in Burgundy at Flavigny-sur-Ozerain. A. Reifferscheid studied the manuscript in 1865 but only in a very general fashion and neglected in particular the text of a homiliary on the first 100 pages. Surprisingly the Pauline text of the manuscript has not yet been analyzed. As part of the forthcoming *Vetus Latina* volume on 1 Thes (vol. 25/1), numerous Latin variants of 1 Thes are here listed. Five MSS of the same family including the Verona LII and the Codex Gothicus from Leon are compared with the Vulgate (R. Weber's Stuttgart text). The comparison sheds light on the nature of the Carolingian reform of the biblical text and the shape of Alcuin's Bible in particular.—M.A.F.

988. N. HYLDAHL, "Jesus og jøderne ifølge 1 Tess 2,14-16" [Jesus and the Jews according to 1 Thes 2:14-16], *SvenskExegÅrs* 37-38 ('72-'73) 238-254.

1 Thes 2:14-16, though not "anti-Semitic," is anti-Jewish and marks Paul's break with the Jews, or rather their break with him. 1 Thes 2:16 is not necessarily in conflict with Rom 11, in that the latter passage teaches that only a miracle can save Israel. 1 Thes 2:14-16 attests to an ethnic division: the Gentile-Christian congregation in Thessalonica is being persecuted by fellow Gentiles, as the congregations in Judea—and Paul himself, as well as his Jewish-born co-workers—are being persecuted by Jews. If questions have been raised about his sincerity (indicated by the apology in 2:1-12), Paul's answer is that the sufferings of the Thessalonians have brought them in line with the Judean Christians and Paul himself, and that is the proof of the authenticity of his message. "It is just his break with Judaism, and its with him, that implies the guarantee of sincerity that the congregation in Thessalonica thought it must demand of him."—B.A.P.

989. G. FRIEDRICH, "1. Thessalonicher 5,1-11, der apologetische Einschub eines Späteren," *ZeitTheolKirch* 70 (3, '73) 288-315.

Brief summary of earlier partition theories regarding 1 Thes (e.g. E. Fuchs, K. G. Eckart, W. Schmithals, B. Rigaux, W. Marxsen). 1 Thes 5:1-11 should be attributed not to Paul but to a later editor who corrects the apostle's view of an imminent parousia in light of its delay. The problem being dealt with in 5:1 ff. is

not anxiety, as in 4:13 ff., but false security. The expressions used are general and formalized rather than concrete, as in the rest of the epistle, with few distinctly Pauline features. But several details in the form and structure of 5:1-11 are modelled after 4:9-18 (cf. e.g. 5:1 with 4:9, 5:6 with 4:13, 5:9-10 with 4:14-17, 5:11 with 4:18). In content the passage appears to be a further development of ideas found in Rom 13:11-14, but without the same sense of imminency. It may have originated in Lukan circles (cf. Acts 1:7 and especially Lk 21:34, 36). A major purpose of the insertion seems to have been to correct the impression left by 4:15 that Paul expected to live until the parousia. This is done by showing that he reckoned with delay ("times and seasons," 5:1) and therefore with the possibility of his own death (5:10). If 5:1-11 is bracketed, a smooth transition can be made from 4:18 to 5:12 ff.—J.R.M.

2 Thes 2:3-10, cf. § 18-1057.

990. [1 Tim 2:1-7] P. LE FORT, "La responsabilité politique de l'Église d'après les épîtres pastorales," *ÉtudThéolRel* 49 (1, '74) 1-14.

It is important to bear in mind that the admonition to pray for the authorities in 1 Tim 2:1-7 occurs in a section (chaps. 2—3) that deals with ecclesiastical ordinances or prescriptions regarding the cult and ministers. Furthermore, the passage (and Tit 3:1-2) must be read in the light of some dominant themes in the Pastorals—having a good reputation among those outside the church, being loyal and submissive seekers after peace, respecting the order of creation (family, society, state), and opposing the spiritualist tendencies of the heretics. Praying for the authorities and submitting to them is the expression of a positive and active search for peace in society. By such activities the church works for the conversion of those still outside it. Of course, we must recognize that this view was developed against the background of the *pax romana* and is not valid for all times and places.—D.J.H.

1 Tim 3:16—4:1, 3, cf. § 18-767.

2 Tim 1:8, cf. § 18-774.

Tit 3:1-2, cf. § 18-990.

991. A. SUHL, "Der Philemonbrief als Beispiel paulinischer Paränese," *Kairos* 15 (3-4, '73) 267-279.

A detailed analysis of Phlm reveals the following key points: Paul does not appeal to his authority to command Philemon; the letter is not a mere private letter; Paul plans to visit Philemon; "in Christ" (v. 6) is a reference to the final judgment. Paul designs his letter with literary skill and uses these key points to make Philemon face the alternatives: whether he will still see in Onesimus a slave or a fellow Christian. A response to these alternatives is very important to Paul, as his reference to final judgment in v. 6 indicates. Philemon's salvation depends on his response. That is the reason why Paul so relentlessly makes him face the alternatives. At the same time Paul realizes that love cannot be commanded or compelled. Paul does not tell Philemon what he should do. Rather he writes in such a way as to make it possible for Philemon to actualize his faith in this situation.—R.J.K.

Hebrews

992. P. E. HUGHES, "The Blood of Jesus and His Heavenly Priesthood in Hebrews. Part IV: The Present Work of Christ in Heaven," *BiblSac* 131 (521, '74) 26-33. [Cf. § 18-607.]

According to Heb, Christ's present work in heaven involves representation, blessing, and intercession. The Lamb of God, who has made atonement for our sins, now interposes himself as our representative in the heavenly sanctuary. Through the Holy Spirit the blessing of the prophetic, priestly, and kingly work of Christ is made a dynamic reality in our experience. Christ's intercession is his continuing high-priestly work whereby he achieves the divine purpose of "bringing many sons to glory" (Heb 2:10).—D.J.H.

993. E. LARSSON, "Om Hebréerbrevets syfte" [On the Purpose of the Epistle to the Hebrews], *SvenskExegÅrs* 37-38 ('72-'73) 296-309.

The addressees of Heb are Christians of the second or third generation, probably mostly born of Christian parents. Thus the question of a "Jewish-Christian" or "Gentile-Christian" origin for their community is irrelevant, and accordingly not of consequence in Heb. The OT-Jewish orientation of Heb is accounted for with reference to the thesis of J. Munck [§ 4-807]. The addressees of Heb have become Judaized by their study of the LXX and have developed questions concerning the role of the OT cult in their own circumstances. The author therefore writes Heb to clarify for them the proper Christian understanding of the OT and the relationship between the old and the new covenants.—B.A.P.

994. R. LEIVESTAD, "Jesus som forbillede ifølge Hebreerbrevet" [Jesus as Model for Imitation according to Hebrews], *NorskTeolTids* 74 (4, '73) 195-206.

The theme of the imitation of Jesus is peculiar to Hebrews in the NT. Jesus is there described as surpassing all heroes and faith-witnesses (12:1); he is the "pioneer and perfecter of our faith" (12:2). *Pistos* is one of those frequently mentioned moral attributes which needs to be imitated by those who confess the incarnation and who understood his passion. By submission to the will of the Father, Jesus is a model of *pistis*; he makes faith possible for those who follow him and liberates them from sin. He is both *teleiōtheis* and *teleiōtēs*. Hebrews depicts therefore a mythic Christology that interprets the life and death of Jesus.—L.-M.D.

995. R. MERCIER, "La Perfección de Cristo y de los Christianos en la Carta a los Hebreos," *RevistBíb* 35 (3, '73) 229-235.

A special introduction to Heb from the point of view of the notion of "perfection," considering those to whom Heb was addressed (converted Jews), the historical circumstances of its composition (before A.D. 70), and its doctrinal contents. Here the superiority of the new covenant, the priesthood of Christ, and the perfection of Jesus and the Christian are treated.—S.B.M.

996. M. PERRY, "Method and Model in the Epistle to the Hebrews," *Theology* 77 (644, '74) 66-74.

The basic human dilemma answered imperfectly by the OT priesthood and per-

fectly by Jesus Christ is that there is a gap to be bridged between man and God that we are incapable of bridging by ourselves. Jesus the high priest, by standing on both sides of that great divide, becomes the reconciler of the irreconcilable. While the model in Heb may be grounded in a culture alien to most people today, the method of bridging gaps can still be applied even in modern contexts (though always with some difficulty).—D.J.H.

997. [Heb 2:6-8] H. RINGGREN, "Psalm 8 och kristologin" [Psalm 8 and Christology], *SvenskExegArs* 37-38 ('72-'73) 16-20.

Ps 8 has as a main theme the glorification of Yahweh as Creator. In close connection with this theme, "man"/"the son of man" is praised as well, in a manner reminiscent of Gen 1:28. Ps 8:6 probably refers to the first man as king and/or to Israel's king in terms of traditions concerning the first man. The interpretation of Ps 8 in Heb, therefore, is not so tendentious as one might at first think.—B.A.P.

998. P. PROULX AND L. ALONSO SCHÖKEL, "Heb 4,12-13: componentes y estructura," *Biblica* 54 (3, '73) 331-339.

Various analyses of this pericope have been proposed. It is the purpose of this note to explain it as a rhetorically well-composed and intellectually well-oriented system in which the *signifié* [morpheme] and the *signifiant* [formant] completely correspond to each other. A consideration of the surface structure yields eight syntagms grouped in a 2 + 2 + 1 + 2 + 1 order. Both the members of each pair and the pairs themselves are related within coherent semantic systems: one judicial, one anthropomorphic, and the third based on the predicates of action.—S.B.M.

999. N. R. LIGHTFOOT, "The Saving of the Savior: Hebrews 5:7 ff.," *RestorQuart* 16 (3-4, '73) 166-173.

The article begins by reviewing various interpretations of the phrase *eisakous-theis apo tēs eulabeias* in Heb 5:7. The balance of weight seems to be on the side of "piety," "godliness," "godly fear" for the meaning of *eulabeia*. The meaning of *eulabeia* then determines the sense of *apo* as causal. It is more natural to take *sōzein ek thanatou* of Heb 5:7 in the prayer of someone living as referring to death impending rather than to death already experienced. In the section that begins in Heb 4:14, Christ is being depicted as the high priest who could deal gently (*metriopathein*) with his fellows. Heb 5:7 explores and exposes much of the theme of the epistle—a reverential Son, human like all other humans, who is submissive to God even to the point of severe suffering, and one thus qualified to be high priest and leader of his people.—D.J.H.

Catholic Epistles

1000. G. BRUNI, "La comunità nella lettera di Giacomo. Il rapporto ricchi-poveri," *Servitium* 7 (32, '73) 563-572.

From James' treatment of the relations that should exist between rich and poor in the church, one can draw these conclusions. (1) The primary constituents of the Christian community are the poor. (2) The eschatological emphasis on duties to-

ward the poor does not diminish the valid application of the principles to the present day. (3) In the community the presence of the rich should not lessen the glory owed to Christ or the honor due to the poor. (4) The norms laid down for the care of the poor preclude any escape from duty. At the same time, however, there remains a wide field for discernment directed by the Holy Spirit.—J.J.C.

1001. S. S. LAWS, "Does Scripture speak in vain? A Reconsideration of James iv.5," *NTStud* 20 (2, '74) 210-215.

Examination of Jas 2:8; 4:6; 2:23 and 2:11 suggests that, where James quotes a passage as *graphē*, he quotes from the LXX and quotes with exactness. For an author who knows the LXX to use *epipothei* in 4:5 in relation to God would be unsuitable. Furthermore, to take *pneuma* as meaning the human spirit seems to do most justice to the language and corresponds to its usage in 2:26. If we can see *pneuma* as James' substitute for *psychē*, to find in Jas 4:5 an allusion to Ps 83:3 seems to set the verse in the sequence of a logical argument and to do justice to its reference to *graphē* in the light of the author's characteristic practice.—D.J.H.

1002. E. A. LAVERDIERE, "A Grammatical Ambiguity in 1 Pet 1:23," *CathBib Quart* 36 (1, '74) 89-94.

Do the participles *zōntos* and *menontos* modify *logou* or *theou* in 1 Pet 1:23? Is the phrase to be translated "through the living and abiding word of God" or "through the word of the living and abiding God"? The convergence of grammatical, philological, and literary indications points to the conclusion that the two participles modify *logou* directly and are related only indirectly to *theou*. The analysis also indicates a dynamic relationship between the *logos* and the *spora* in Christian regeneration as well as in the regenerated life that flows from it.—D.J.H.

2 Pet 1:15, cf. § 18-767.

1003. G. BRUNI, "La comunità nella prima lettera di Giovanni," *Servitium* 7 (34, '73) 883-892.

This letter is firmly situated within a well-defined ecclesial context. The church emerges as a *koinōnia*, a communion with "us," with the Father and the Son, and fraternal. An analysis of each of these in 1 Jn yields good points for meditation upon the Christian community, which even today is in search of its proper identity.—S.B.M.

1 Jn 2:18, cf. § 18-1057.

1 Jn 5:6, cf. § 18-917.

3 Jn 8, cf. § 18-774.

Jude 9, cf. § 18-1065.

Revelation

1004. S. AGOURIDēs, "Drama kai poiēsis stēn Apokalypsi tou Iōannou" [Drama and Poetry in the Revelation of John], *DeltBibMel* 2 (5, '73) 3-28.

Can the power of the state become a higher authority over man than that of Jesus Christ? Can secular power demand man's obedience while ignoring man's ultimate reference to God, i.e. the essence of his humanity? This is the burning issue of the book of Revelation, a cosmic drama based on the vivid experiences of one who refused to submit to worship of imperial power. The style and form of Rev is marked by three elements: the poetic element that pervades the entire work, the stylistic affinities with the OT prophetic books, and similar affinities with Jewish apocalyptic literature. The drama unfolds through consecutive scenes depicting the sufferings of the saints, the murderous activity of the Beast against the church, and the final victory of God over ungodly powers in history and in the cosmos. Destructive scenes such as the plagues poetically express not divine vengeance but the triumph of the government of God over spurious, false, and wicked structures of power in the world.—Th.S.

1005. G. R. BEASLEY-MURRAY, "The Contribution of the Book of Revelation to the Christian Belief in Immortality," *ScotJournTheol* 27 (1, '74) 76-93.

The detailed descriptions of the new Jerusalem in Rev 21—22 illustrate the blessedness of God's relationship to man in this holy and happy fellowship restored in and through the Redeemer. Each of the letters to the seven churches (chaps. 2—3) ends with a promise addressed to the individual members of the community, and each promise relates to the blessings to be bestowed in the kingdom described in chaps. 21—22. Rev 19:11—21:5 gives a condensed narrative of events set in motion by the coming of the Lord at the end of time, and Rev 21:9—22:5 contains a description of the city of God both in the earthly manifestation of Christ's rule and in the new creation. Before the appearance of the city of God from heaven, the righteous dead pray, are happy, and join in the worship of God. On the other hand, John takes with deadly earnestness the reality of divine judgment, alike in history and beyond history. But he also recognizes that the issues of eternity, as of history, are in God's hands.—D.J.H.

Rev 13, cf. § 18-1057.

1006. D. C. SMITH, "The Millennial Reign of Jesus Christ. Some Observations on Rev. 20:1-10," *RestorQuart* 16 (3-4, '73) 219-230.

There was prevalent in the 2nd century—both independent of and dependent upon Rev—the belief that there will be an earthly reign of Jesus Christ with his saints before the end. Passages in *2 Baruch* and *4 Ezra* also contain the idea of a messianic reign before the final consummation. The most significant and direct background for the concept of the millennium in Rev is Ezek 37—48. In Rev the millennium is a second act in the drama of the kingdom of Christ and is inaugurated by the parousia, which in turn is preceded by the messianic woes. The martyrs and the rest of the church, i.e. all Christians, will participate in the first resurrection at the beginning of the millennium and are to reign with Christ on earth during the thousand years. According to Rev 20:11-15 the wicked are condemned in the final judgment. The idea of a millennial reign of Christ serves as an important structural principle for the whole of Rev.—D.J.H.

BIBLICAL THEOLOGY

1007. D. ATTINGER, "Bibbia e parola di Dio," *Servitium* 7 (32, '73) 477-484.

The essay examines the Bible as a human book that was recognized as inspired and canonical and as the word of God that leads men to the incarnate Word of God.—J.J.C.

1008. I. G. NICOL, "Event and Interpretation. Oscar Cullmann's conception of Salvation History," *Theology* 77 (643, '74) 14-21.

Summary of Cullmann's understanding of salvation history. Cullmann wishes to defend the view that revelation is somehow given in both event and interpretation. For him the unity and continuity of salvation history are dependent upon the eschatological tension of the "already" and the "not yet." The real difficulty with Cullmann's apology for salvation history is its impenetrability. "Perhaps this is the price which has to be paid for pressing the Bible into any neat and manageable kind of scheme, especially when that scheme is put forward not simply as one hermeneutical model among others, but as a realistic description of the way things are."—D.J.H.

1009. A. NIKOLAINEN, "Om planläggningens problem i en totalframställning av Nya testamentets teologi" [On the Problem of Devising the Plan for a Total Presentation of the Theology of the New Testament], *SvenskExegÅrs* 37-38 ('72-'73) 310-319.

A discussion of the way in which the author organized a Finnish-language book on the theology of the NT.

1010. R. J. RAJA, "The Word in Biblical Imagery," *ClerMon* 38 (1, '74) 23-28.

The Bible describes the word of God and its dynamism as fire (Jer 20:8-9; 23:29; 5:14), rain (Isa 55:10-11), hammer (Jer 23:29) and sword (Heb 4:12-13; Eph 6:17; Rev 19:15; Isa 49:2). Whereas the imagery from the natural elements helps us to understand the purifying (fire) and vivifying (rain) aspects of the word, the use of the material instruments aids us in appreciating the power of the word in conversion and its use in and out of season in judging (sword) and reshaping (hammer) the hearer of the word.—D.J.H.

1011. H. H. SCHMID, "Schöpfung, Gerechtigkeit und Heil. 'Schöpfungstheologie' als Gesamthorizont biblischer Theologie," *ZeitTheolKirch* 70 (1, '73) 1-19.

In ancient Near Eastern thought the cosmic, political, and social orders find their unity in the concept of creation. Whoever does right conforms to the order of creation and so is blessed. The OT writers shy away from the mythic aspects of the concept, but they do interpret Israel's historical experiences against the horizon of the order of creation: God guarantees the order of his world and wishes to bring it to fulfillment. Although Paul denies that righteousness is obtained through the Law, he assumes the validity of the ancient quest for a restored world and a restored relationship between God and man. It is no accident that he describes this state as a new creation. The pattern also underlies the NT notions of the forgiveness of sins through Jesus' sacrificial death. Other NT motifs related to this

complex are peace, reward, Jesus as mediator of creation, the final judgment, and the new heaven and new earth. Far from being a marginal element in biblical theology, creation is really its basic theme. The article concludes with observations on the relevance of the theme for contemporary systematic theology.—D.J.H.

Christology

1012. H. CAVALLIN, "De visa lärarnas död och uppståndelse. Ett bidrag till teckningen av Jesu referensramar" [The Death and Resurrection of the Wise Teachers. A Contribution to the Delineation of Jesus' Frames of Reference], *SvenskExegÅrs* 37-38 ('72-'73) 47-61.

It is not in vogue nowadays to accept that the historical Jesus saw himself as the Son of Man/Suffering Servant, or that he spoke of his own death and resurrection. But Dan 12:2-3, which is full of allusions to Isa 53, shows that "two centuries before Jesus' appearance the same Jewish-apocalyptic circle that coined or preserved the picture of 'one like a son of man' as symbol for 'the saints of the Most High' saw their teachers as suffering servants according to Isaiah 53." The resurrection idea in Dan 12:2 is also inspired by Isa 53, and this involves not only a "democratization" process but also a further "individualization." Against the background of such Jewish documents as the *Testaments of the Twelve Patriarchs*, *1 Enoch*, and the *Testament of Job*, one sees the strong possibility that Jesus could have spoken of his death and coming resurrection "on the third day" (i.e. the day of the general resurrection, as in the Targums).—B.A.P..

1013. J. J. COLLINS, "The Son of Man and the Saints of the Most High in the Book of Daniel," *JournBibLit* 93 (1, '74) 50-66.

In Dan 7:13-14 the "one like a son of man" receives power and glory and dominion, while in 7:18 "the saints of the Most High" are said to receive the kingdom. Dan 10—12 describes a heavenly battle between the angelic princes and their hosts, in which humans also participate. The faithful Jews will be rewarded by elevation to share in the splendor of the heavenly host. In Dan 8:24 "the saints" at least includes a reference to the angelic host. In the light of all these texts the "one like a son of man" in Dan 7:13 seems to represent an angelic host and/or its leader. It is most likely the archangel Michael, who receives the kingdom on behalf of his host of holy ones and also on behalf of his people Israel. Remnants of this interpretation can be found in *1 Enoch* 40.1, the NT Son of Man "coming with his angels" as in Mt 16:27 and Mk 8:38, the figure of Melchizedek in *11QMelch*, the description of Christ in Rev 12, and the explicit identification of Christ with the archangel Michael in the *Shepherd* of Hermas.—D.J.H.

1014. E. GRÄSSER, "Christologie und historischer Jesus. Kritische Anmerkungen zu Herbert Brauns Christologieverständnis," *ZeitTheolKirch* 70 (4, '73) 404-419.

The place of historical-Jesus materials remains problematic in contemporary study; the substantive continuity between historical Jesus and Christ of faith has been generally affirmed, but not satisfactorily treated. H. Braun's suggestion that the constant Christological element in God as a particular type of co-humanity is

presented; Braun observes a developmental process, leading toward mythological expressions of this constant. With R. Bultmann, he sees a movement away from Paul and John. But his presentation depends too much upon modern epistemology, and he fails properly to differentiate the complex traditions.

Braun is wrong in claiming that the Christology of Hebrews falsifies the earlier theology; actually the transmitted confession is enriched by argument and reflection. The question which ought to rule is, Do the later Christologies correspond to aspects of the primitive confessions that had to be expanded? Jesus was seen not only as a figure of the past but also as contemporary Lord (agreeing with F. Hahn). Asking how something relates to Jesus may lead back to liberal theology, and it ignores the Christological coloring of all the Jesus materials. Jesus Christ, not the "man from Nazareth," remains midpoint and content of faith.—W.G.D.

1015. D. HILL, "'Son of Man' in Psalm 80 v. 17," *NovTest* 15 (4, '73) 261-269.

The "son of man"/"man of thy right hand" in Ps 80:17 seems to denote an individual, the leader and representative of Israel, i.e. the king. The many similarities between Pss 80 and 89 and, in particular, the apparently special use of *'mš* in connection with kingship permit us to consider Ps 80:17 and Ps 89:21 together and to suggest that the "son of man" whom Yahweh has "strengthened" was open to interpretation in terms of the promise to David, in an expansion of the messianic oracle of Nathan, that "Yahweh will strengthen him." What is made explicit in the Targum (that the son of man in Ps 80:17 is to be identified with the king-messiah) was already in some sense implied in the passage itself. Could this be one source for the understanding of Dan 7:13 in messianic terms? If there is an implicitly messianic reference in Ps 80:17, then there is provided to "son of man" certain important accompanying ideas: this "son of man" is humiliated but remains the focus of hope; as king, he is an individual but represents the whole people to whom, as his chosen servant, Yahweh renews his promise of strength.—D.J.H.

1016. R. LEIVESTAD, "Var det noe alternativ til Messias?" [Was There Any Alternative to Messiah?], *SvenskExegÅrs* 37-38 ('72-'73) 21-34.

None of the parallel figures of Jewish eschatology could take the place of the title "Messiah" in Jewish expectation (e.g. there was no such thing as a Jewish "Son of Man" figure). If other terms are used of Jesus, e.g. "Prophet," these terms are used not as alternatives to Messiah but as elaborations of what Messiah is. Although Jesus did not openly proclaim himself as Messiah, his disciples properly understood the intentions of his indirect approach.—B.A.P.

1017. G. LINDESKOG, "Theoskristologien i Nya Testamentet" [*Theos*-Christology in the New Testament], *SvenskExegÅrs* 37-38 ('72-'73) 222-237.

"Jesus Christ our God" is a formula that expresses well the Christology of Ignatius (but not that of the other Apostolic Fathers). Is this *theos*-Christology found in the NT? A study of Rom 9:5; 1 Tim 3:16; Jude 4; 1 Jn 5:20; 2 Pet 1:1; Heb 1:8-10; Jn 1:1, 18; 10:32-39; 20:28 shows that an explicit *theos*-Christology is found only in the Gospel of John. "When Jesus is called 'God' a decisive step is taken in the history of the development of Christology Within the original milieu of Christianity, Palestinian Judaism, every form of a *theos*-Christology was

an impossibility. When it appears, we find ourselves on Hellenistic-Gentile-Christian ground. It is a hyperparadox that the center of Christianity is a Jewish man, belonging to the religious community of exclusive monotheism, who is called by his believers *dominus et deus*.”—B.A.P.

1018. O. LINTON, “Sonen och söner” [The Son and the Sons], *Svensk Exeg Års* 37-38 ('72-'73) 185-195.

The NT speaks not only of the Father's Son but also of the Father's “sons” and “children.” This is illustrated especially with reference to Mt 11:25-27/Lk 10:21-22 and such texts as Rom 8:14-17, 29; Gal 4:5-7; 1:15; Heb 2:9-18. Mt 11:27 = Lk 10:22 is interpreted, “No one knows the Son as Son except the Father, and no one knows the Father as Father except the Son.” In Mt 11:25-26 = Lk 10:21 *ho patēr* (= 'abba) and the *nēpioi* are correlative, indicating that the “babes” may call the Lord of Heaven and Earth “Abba.” This is developed in the epistle texts. One could derive from these texts, especially Heb 2:9-18, that “it is in order to obtain ‘many sons’ that God sends ‘the Son.’ ”—B.A.P.

1019. C. F. D. MOULE, “The Distinctiveness of Christ,” *Theology* 76 (641, '73) 562-572.

The claims of the NT writers and the antecedent traditions about Jesus Christ emerge as distinctive in a variety of ways. (1) While Jesus' ministry in the Gospels is signalized by startling events, the motive behind these is strikingly different from what was expected in a successful wonder-worker. (2) It may be more realistic to conceive of the use of *kyrios* for Jesus as the result of linguistic and liturgical developments growing continuously from the earliest experiences of Jewish Christianity; and, if so, *Kyrios Iēsous* must be seen as occupying a position in religious thought distinctly different from that of merely one more cult deity recently added to the pantheon. (3) There is no other instance in the ancient world of the claim being made for a single individual that he gathered into himself the destiny of all Israel and so of all mankind. (4) There is no precedent for the conviction that one individual had already entered upon that eternal life which the various forms of Pharisaic hope looked for at the end of history for the righteous collectively. (5) Even if it could be established that the cult of Wisdom already existed, it would still be a new thing that a man of recent history, who had been crucified, should come to occupy the position of divine Wisdom.

The general effect of the several more or less impressionistic portraits of Jesus in the NT is to convey a total conception of a personality striking, original, baffling, yet illuminating. It is difficult to account for this except by postulating an actual person of such a character. The distinctiveness of earliest Christianity is found in a person whose achievement includes the hopes and expectations of the Judaism and paganism of his day, but does so in paradoxical and distinctive ways so as to transcend them greatly.—D.J.H.

1020. H. WILLMER, “A Comment,” *Theology* 76 (641, '73) 573-575. [Cf. preceding abstract.]

C. F. D. Moule seems to portray Christianity in language which suggests a self-contained religion, over against others, possessing an achieved transcendence in

relation to its context, which is part of its self-awareness as a religion. But "Christians can speak of the achieved transcendence of Jesus Christ only because they are continually being transcended by him."—D.J.H.

1021. H. ODEBERG, "Om judisk och nytestamentlig mystik" [On Jewish and New Testament Mysticism], *SvenskExegArs* 37-38 ('72-'73) 62-87.

A general description of the terms and ideas of Jewish cabalistic mysticism. Already in NT times some of these ideas were flourishing in Palestine and influenced the development of Christianity. For example, there are remarkable parallels between the figure of Metatron in Jewish Kabbalah and Jesus Christ in early Christian theology.—B.A.P.

1022. W. WIFALL, "David—Prototype of Israel's Future?" *BibTheolBull* 4 (1, '74) 94-107.

Just as the Yahwist at the beginning of the monarchy used the "David story" in Sam—Kgs as the prototype for his description of Israel's prehistory, so the prophets at the end of the monarchy returned to that same story for their descriptions of Israel's future. Starting especially with Ezek, post-exilic prophecy and later Jewish apocalyptic gradually supplemented and modified the picture of the end-time, especially through the addition of events from the era of the Maccabees, a period comparable in significance to that of David.

The Son-of-Man concept originally applied to David and his family. Only with the fall of the monarchy and the Exile did the Son-of-Man concept disintegrate, finally to be reintegrated in a modified apocalyptic form in Judaism and the NT. That Jesus was the first to make the connection between the Son of Man and the Servant can hardly be true, given the royal background of both terms as originally applied to David and his family.—D.J.H.

Christology, cf. § 18-836.

Church and Ministry

1023. P.-L. CARLE, "IV. La femme et les ministères pastoraux. Réflexion théologique (suite) et conclusion," *NovVet* 48 (4, '73) 262-285. [Cf. § 17-1092.]

This installment considers the role of women in the apostolate, in the past as well as in the present and future, and offers some brief concluding observations.

1024. O. DA SPINETOLI, "L'autorità nel nuovo Testamento," *Servitium* 7 (34, '73) 773-794.

The NT has neither a definition nor a particular term for "authority." The NT texts on the subject, though clear enough, are open to contrasting interpretations. Rom 13:1-7 and 1 Pet 2:13-14 stress respect for authority. Paul's preaching mitigated the rigor of the relation between superiors and subject; but 1 Cor 16:16 presupposes a recognized authority, and Rom 16 confirms the presence of officials within the community. Yet in NT ecclesiology the community order is not uniform or rigid throughout. The church is a communion of men "in Christ, in the Father" (1 Thes 1:1) before being a public, external, organized society. Every ministry

must be exercised within the community. This is why the NT felt the need to coin a new vocabulary to express the responsibilities of community officials. But the only way to distinguish oneself is the service of this community. Authority does not create this community. Its proper sense is not to be sought in a superior-inferior relationship, but in charity and in the primacy of the common good.—S.B.M.

1025. J. DAUVILLIER, "Aux origines de l'Épiscopat et du Sacerdoce," *EspVie* 84 (5, '74) 65-76.

The terms *hierarchia* and *laïkos* do not occur in the NT, nor does the institutional reality that corresponds to them. But certain institutions in apostolic times did not have the technical terms necessary to designate them even though Christ himself did institute the essential organs of the church's hierarchy. Thus the institution of the apostles (the witnesses to the messiahship of Jesus), the Twelve, and the primacy of Peter are here analyzed and examined. It is impossible to dissociate the church either from the person of Peter or from the prerogatives granted him. His primacy presupposes the collegiality of the apostolic body (Acts 1:15-26). This raises the question of the apostle Paul, who was invested with his function by a direct call of Christ (1 Cor 9:1; 15:5-8; Gal 1:1). Then there is the institution of the seven deacons. Here too the spiritual powers are conferred from on high but through the mediacy of men (Acts 6:6). Acts is silent about the appearance of the presbyters, but this is perhaps because they are the result of a normal development of the Christian community without having the novel character of the diaconate. The Pauline churches, however, do have a two-level hierarchy: a collegium that carries out liturgical functions and exercises the function of government within the community, and the deacons. There is, moreover, the itinerant hierarchy of the helpers of the apostles (Rom 16:21; 2 Cor 8:23; Col 4:11) as well as that of the "apostolic delegates" (1 Tim 5:19; Tit 3:10-11). [To be continued.] —S.B.M.

1026. J. M. FORD, "Biblical Material Relevant to the Ordination of Women," *JournEcumStud* 10 (4, '73) 669-694.

The concept of women ministers can be traced back to the lifetime of Jesus (e.g. the women who followed Jesus, the 70 disciples, Mary); at least, Luke's writings reflect the theory and practice of the early church in this regard. Rom 16 with its references to Phoebe and Priscilla strongly suggests an active and authoritative position of women ministers; this is supported by certain evidence from inscriptions relevant to the activity of women in some Jewish synagogues. Perhaps no uniformity obtained in the various geographical areas. 1 Cor 11:2-16 and 14:33-34 do not teach the domination of man over woman and far less her inactive participation in ministry and/or liturgical worship, but rather the essential complementarity of man and woman in this sphere. Eph 5:22-33 concerns only wives, not women in general, and urges redemptive and Christ-like love of husband for wife. From the college of widows described in 1 Tim 5:3-16 the early deaconesses may have arisen. Hebrews shows that the OT qualifications for priesthood are wholly superseded. The priesthood is now not according to fleshly legal requirement but according to the power of indestructible life. The argument that, because Jesus chose no women among the Twelve, women may not be ordained priests, is not at

all convincing; after all, he chose no Gentiles either. [The article is followed (pp. 695-699) by "Theological Reflections on the Ordination of Women," a report prepared by the Committee on Pastoral Research and Practices of the U.S. National Conference of Catholic Bishops.]—D.J.H.

1027. F. HAHN, "Der Apostolat im Urchristentum. Seine Eigenart und seine Voraussetzungen," *KerDog* 20 (1, '74) 54-77.

An examination of various texts in Paul's letters shows that he envisions several kinds of apostles—those authorized by a community (e.g. 2 Cor 8:23), those authorized by the risen Lord (e.g. 1 Cor 15:7), and those authorized by the Spirit (e.g. 2 Cor 11:5; 12:11). The "apostles of the churches" are delegates of specific communities and are to be viewed in connection with existing Jewish legal practice; the early Christian apostle and the rabbinic *šāliah* had common roots. The "apostles of Jesus Christ" should be understood in the light of those OT passages that speak about the sending of the prophets (e.g. Isa 6:8; Jer 1:7; 7:25; Ezek 2:3; Exod 3:10-15). This kind of apostleship is related to a Christophany and implies a continual empowering by the risen Lord. Passages such as Isa 61:1 show that the apostle's duty to preach the good news is also connected with the OT notion of the sending of the prophet. The "charismatic apostle" represents a by-form of the specifically Christian apostle; on the basis of his pneumatic endowment he is considered an apostle by the community but is not expected to undertake missionary activity.

Paul wages a battle to define apostleship correctly on two fronts: against his Galatian opponents he insists that apostleship comes from the Spirit rather than the community, and against his Corinthian opponents he argues that apostleship is not a matter of pneumatic endowment. After Paul the scope of apostleship was limited by means of the concept of Twelve Apostles. While Jesus may have seen himself as sent by God and viewed his disciples as participating in his work, it is only with Jesus' resurrection that there is a definitive empowering and a real foundation for Christian apostleship.—D.J.H.

1028. H. HÄRING, "Für und wider eine Theologie der Kirche. Zum Kirchenverständnis E. Käsemanns," *Theologie der Gegenwart* 16 (4, '73) 200-207.

It is paradoxical that Käsemann has provided more material for ecclesiology than any other student of Bultmann but has criticized the whole undertaking more sharply than anyone else. His critical stance may deserve assent, but its application is difficult and runs the risk of rigorism. The critique of *Frühkatholizismus* raises several questions: What is to be understood under this term? In what NT documents is the ecclesiology "early catholic"? What is "evangelical"? [A chapter from the author's *Kirche und Kerygma* (1972), pp. 346-355; cf. *NTA* 18, p. 120.]—D.J.H.

1029. A. LEMAIRE, "Les ministères dans la recherche néo-testamentaire. État de la question," *MaisDieu* 115 ('73) 30-60.

A French version with slight modifications of an article previously published in *BibTheolBull* [§ 18-275].

1030. A. C. O'FLYNN, "Towards Mutual Recognition of Ecclesial Ministries: John McKenzie's Views on Ministerial Structures in the New Testament," *JournTheolSAfric* 4 ('73) 18-29.

A summary of J. L. McKenzie's views on ministerial structures in the NT [§ 17-677]. If we accept his survey and treatment of the question, we will conclude that pluriformity is not contrary to the NT and that the solution to our present problems cannot be a single monolithic ecclesiastical structure. The answer must be the mutual recognition of a variety of offices.—D.J.H.

1031r. *Peter in the New Testament*, ed. R. E. Brown *et al.* [cf. *NTA* 18, p. 254].

R. A. HARRISVILLE, "Tu Es Petrus? Reflections of a Protestant Reviewer," *Worship* 48 (1, '74) 30-34.—The work is carefully and skillfully done. Minor criticisms can be raised at a few points such as the difference between Paul and his opponents at Corinth, the interpretation of Acts 15, the lack of attention paid to earlier scholars (e.g. W. Wrede), and the relationship between Peter and the beloved disciple in Jn. The book proves that a considerable unanimity obtains between Catholic and Lutheran biblical scholars on the subject of Simon Peter, but its consensus-character makes the portrait of Peter somewhat pallid.—D.J.H.

1032r. *Idem.*

G. W. MACRAE, "Peter in the New Testament: Reflections of a Catholic Reviewer," *Worship* 48 (1, '74) 35-39.—The significance of this book lies not only in that it represents a consensus of several prominent NT scholars of both the Lutheran and the Roman Catholic confessions, but also in that it provides a unique survey of the role of the apostolic leader in the totality of the canonical traditions. Yet one can ask whether it is really historically meaningful to limit the scope of the inquiry to the canon. Also, several matters in Acts (the structure, the parallelism between Peter and Paul, the role of "witness" as a unifying theme) might have been handled somewhat differently. The book shows that the real issues in the search for the role of Peter in the NT are scholarly ones, not confessional ones. The Catholic reader should note the exclusion of any traces of the later theological language about the Petrine office, recognize the pluralism within NT Christianity itself, and be prepared for a theological reshaping of the arguments for papal primacy that rests on solid historical foundations.—D.J.H.

1033r. *Idem.*

W. G. THOMPSON AND J. H. ELLIOTT, "Peter in the New Testament: Old Theme, New Views," *America* 130 (3, '74) 53-54.—Thompson praises the authors' rigorous application of the historical-critical method and observes that any discussion of Peter's importance for the later church must take account not only of his historical career but also of the trajectory traveled by his image. Elliott hails the work as a superlative ecumenical enterprise and a welcome challenge to prevailing presuppositions. He regrets that the Petrine epistles have been given less than their deserved attention and that no attempt was made to draw a synthetic picture of the form(s) and content of the Petrine tradition after analysis of the individual documents was completed.—D.J.H.

1034. B. W. POWERS, "Patterns of New Testament Ministry—1. Elders," *Churchman* 87 (3, '73) 166-181.

The organization of the early church in Jerusalem was patterned on that of the synagogue, with the apostles being the first elders. The eldership became also the pattern adopted for the Pauline churches. A number of elders were appointed for each congregation; sometimes reference is made to a person who functioned as a presiding or chief elder. The main functions of the elders were the exercise of oversight, preaching and teaching, and pastoral concern for the members of the flock. Only those were to be appointed who were qualified to carry out these functions. Only males were appointed. Selection and appointment may have involved the whole congregation (the "Jerusalem pattern") or the church leaders (the "Pauline pattern"). The act of appointment seems to have been a rite of the laying on of hands by the other elders. It is likely (though not certain) that elders would exercise their ministry for a lifetime but could be restrained from the exercise of the ministry in the event of unrepented sin or doctrinal error. There is no reason for believing that the appointment of elders necessarily involved a full-time ministry or their complete financial support by a church.—D.J.H.

Various Themes

1035. L. ALESSIO, "'Homo orans.' La vocación cultural del hombre a la luz del Nuevo Testamento," *RevistBíb* 35 (3, '73) 197-209.

Prayer and worship, both on the individual level and on the community level, constitute an essential human self-realization. The article examines the witness of the NT concerning the prayer of man. First it considers the prayer of Jesus, his teaching and the teaching of his disciples on prayer. Then it discusses prayer and worship in the primitive community, some liturgical texts of the early Christians (the NT baptismal formulas, prayers of thanksgiving and benedictions, doxologies, hymns and confessions of faith), and the traces of worship in the redaction of the NT.—S.B.M.

1036. O. BAYER, "Tod Gottes und Herrenmahl," *ZeitTheolKirch* 70 (3, '73) 346-363.

The death-of-God discussion raises the question of the criterion for speaking theologically about this subject. There are three approaches to Christian theology: (1) the doctrine of God is the framework for Christology; or (2) one cannot speak of God without speaking of Jesus and vice versa; or (3) belief in the one does service for belief in both, so that even the "God of Jesus" becomes unnecessary. Only the second and third of these can speak meaningfully of the "death of God."

Specifically, the criterion for the theological applicability of the death-of-God formula is to be found in the Lord's Supper. This is seen already in Luther's Easter sermon of 1521, in which the living one and the one who dies are declared to be the same person (cf. Ps 22, especially v. 23), and in H. Gese's exegesis of Ps 22 [§ 13-506]. The Lord's Supper, in proclaiming the Lord's death (1 Cor 11:26), is a *tōdâ*, proclaiming at the same time the vindication of him who died. In this act our definitions of life and death, and of man and God, are broken down,

for God's life and Jesus' death are shown to affect each other mutually and decisively.—J.R.M.

1037. G. BOURBONNAIS, "Behold My Servant," *BibToday* 71 ('74) 1553-57.

The Christian is the servant of Jesus Christ, the servant of the paschal mystery, and the servant of his neighbor. His service has no meaning unless it is an extension of the Lord's service. It is essentially something "for others" and "for the sake of others." [A selection from the author's book *Behold My Servant* described in *NTA* 18, p. 394.]—D.J.H.

1038. S. BROWN, "Bereavement in New Testament Perspective," *Worship* 48 (2, '74) 93-98.

The Christian attitude toward death is complex, because it is related to several affirmations of Christian faith: the death and resurrection of Christ on the third day; Christ's return and the resurrection of the dead on the last day; Christ's exaltation, variously conceived as coinciding with his death, his resurrection, or his return. The NT affirms the necessity of passing through physical death to obtain eternal life, but it does not abandon the OT view of death as something unnatural, which is contrary to God's original intention (cf. Gen 3; Wis 2:24). Consequently, the Christian's attitude toward death and his response to bereavement is inevitably ambivalent. It includes both grief and hope.—D.J.H.

1039. É. CHARPENTIER ET AL., "Libération des hommes et salut en Jésus Christ. Une étude biblique (1ère partie)," *CahÉvang* 54 ('73) 3-60.

Brief articles on various aspects of the theme of liberation in the Bible by Charpentier, J. Carmignac, P. Gibert, C. Wiéner, H. Cazelles, P.-E. Bonnard, F. Fournier, and P. Grelot. [To be continued.]

1040. F. B. CRADDOCK, "The Gift of the Holy Spirit and the Nature of Man," *Encounter* 35 (1, '74) 23-35.

In examining what the NT writers say about the Holy Spirit and man, we must be conscious of the charismatic activity to which they respond and against which they polemicize. That the Holy Spirit is a gift means that it is not native to man, that it is not man's own awakened higher self. That man receives it means that man's nature is not totally alien to God, whose Spirit it is. The NT writers refuse to make hard distinctions between divine and human in discussing the activity of the Holy Spirit, but a distinction between the Spirit of God and the spirit of man remains "necessary but impossible." In the NT understanding of the Holy Spirit and man, there is a resistance to any idea of elitism, an insistence on the recipient's responsibility for his actions and for his use of the gift, and a stress on the continuity of the present age of the Spirit with creation, salvation history, and the incarnation.—D.J.H.

1041. S. DOCKX, "Man's Eschatological Condition," *ScotJournTheol* 27 (1, '74) 20-34.

A discussion of the scientific and biblical understandings of man. Christian teaching is "the natural prolongation of the theory of evolution. It gives a transcen-

dent significance to the marvellous unfoldings of the successive inventions of the living organism in the course of ascendant evolution. Greek philosophy on the other hand, as well as rationalism of all times, is faced with the disconcerting fact of the collapse of evolution into the dust from which it originated.”—D.J.H.

1042. H.-G. FRITZSCHE, “Die Anfänge christlicher Ethik im Dekalog,” *TheolLit Zeit* 98 (3, '73) 161-170.

The Ten Commandments are the beginning of Christian ethics in three ways: historically, in their content, and in salvation history. Historically the Decalogue means the attainment of the juridical sphere that overthrows the privileged position of power. In their content the Commandments have social relevance in the Sabbath prohibition of work and the assurance of rest for the slave. A further social aspect is the command to love the neighbor as oneself. In salvation history the Decalogue is the beginning of ethics because of the transition from prohibition to command, from commandment to positive fulfillment as illustrated by the parable of the rich young man (Mt 19:16-22) and the parable of Dives and Lazarus (Lk 16:19-31), and finally by the evolution in understanding the commandments, e.g. Jesus rejects the perversion of the Sabbath rest (Mk 2:27) and the false idea of *Korban* (Mk 7:10 ff.).—J.J.C.

1043. L. GOPPELT, “Der eucharistische Gottesdienst nach dem Neuen Testament,” *ErbAuf* 49 (6, '73) 435-447.

The Jesus-tradition and the apostolic interpretation of it provide the basis and norm for our Eucharists. From the beginning the words and actions of Jesus at the Last Supper gave to the holy meal of the Christians its proper meaning: through eating and drinking, Jesus Christ's saving presence is mediated. The early Pauline interpretation of the Eucharist takes its point of departure from the OT accounts of the communication of food and drink on the desert pilgrimage (1 Cor 10:1 ff.). A different approach is found in Jn 6:51-58, where the author makes a daring attempt to express Jesus' gift in the language of Hellenistic dualism and the mysteries. This attempt is successful—unlike that of Ignatius of Antioch—because he preserves the link with the authentic Jesus-tradition.—E.J.K.

1044. D. GUTHRIE, “The New Testament Approach to Social Responsibility,” *VoxEvang* 8 ('73) 40-59.

The NT implies that man by nature should exercise social responsibility. Christian social action aims to infuse into society spiritual men with concern for their fellows and with moral resistance. The three main NT ideas that bring out strongly the social nature of man are the kingdom, the church, and the family. The NT approaches to the issues of work, the poor and the needy, justice, and politics illustrate the ways in which Christians are to deal with modern social problems. The methods proper to Christian social action are those inspired by peace, freedom, love, and service to others.—D.J.H.

1045. P. HACKER, “Mündigkeit und Unmündigkeit des Christen,” *IntKathZeit* 2 (6, '73) 538-546.

When discussing what constitutes a minor (immature) Christian or a mature,

grown-up one, it is important to understand clearly the teaching of the Scriptures and the Fathers, whose meaning is often distorted by public opinion. According to the NT one must first die spiritually before he can rise, i.e. be a man. After faith, hope, and charity, imitation of the crucified Christ comes first. In Jesus' teaching the disciple who is a child is humble, but the mature adult is not childish in the bad sense. To be a child means to be one of God's children, a condition that Paul describes as adoption and John speaks of as being begotten of God. At the present time we face the problem of a transition from an authoritative structure of the church to a more democratic one, a change that can properly be made only with prayer and love. Yet this difficult step can be made, if our norm is not the attitude of the man of today but the will of God.—J.J.C.

1046. R. A. HARRISVILLE, "Speaking in Tongues—Proof of Transcendence?" *Dialog* 13 (1, '74) 11-18.

The majority of scholars are divided as to whether glossolalia in the NT is the use of an unknown language or that of ecstatic and inarticulate speech. In fact, a single definition of speaking in tongues cannot be given. Paul does not doubt that speaking in tongues can be a genuine activity of God or that it exists outside as well as inside the church. But it is equivocal and requires testing. The context of speaking in tongues "is in the world we see, a world in which the signs of transcendence—beyond the realm of probabilities—are present to the eye of faith or not at all."—D.J.H.

1047. L. LIGIER, "Die Offenbarung der Sünde im Mysterium Christi," *IntKathZeit* 2 (6, '73) 505-534.

The revelation of the mystery of sin is examined under three headings: the moral-personal dimension of sin, historical sin and its typology, the origin of sin and solidarity in sin. The Qumran documents manifest in that group a deep sense of guilt and an ardent desire for cleansing prevalent at the beginning of the Christian era. In the historical sin and its typology one observes the idolatry of the pagans and among Jews and Gentiles opposition to the Christ-event and subsequently persecutions of the Christians. The origin of sin can be traced back to Satan, and from Rom 5 the absolute universality of sin is established. The texts do not say that this is actual sin in every person, for the term *hamartanō* has become enriched with biblical meaning. Seven times the LXX employs that term to translate the Hebrew *'āšām*, which does not mean actually "sin" but "become guilty or be subject to punishment." Thus two theologies have been combined in the mystery of sin. One speaks of Satan's deception and lies, so that we may conclude to a conditioned solidarity of mankind in actual sin. According to the other theology the sin of Adam is a priori universal. It is a datum that conditions man's freedom without denying or forcing it. The former theology has a distinctly eschatological tension; the latter is grounded in Adam as the original source. In order fully to express the mystery of sin both theologies should be retained.—J.J.C.

1048. G. T. MONTAGUE, "Baptism in the Spirit and speaking in tongues: a biblical appraisal," *Theology Digest* 21 (4, '73) 342-360, 392.

In *Baptism in the Holy Spirit* (1970) J. D. G. Dunn has correctly stressed the

primacy of the gift of the Spirit in Christian initiation. But his attempt to show that water-baptism has no essential role in Christian initiation except as a preparatory rite and an expression of faith and conversion is not convincing. At any rate, to apply the term "baptism in the Spirit" to a later awakening experience in the already baptized Christian is bound to cause confusion. It is better to speak of "rekindling the gift of the Spirit" as in 2 Tim 1:6.

1 Cor 14 suggests that the gift of tongues is non-rational or preconceptual prayer. It is not an extraordinary or exceptional gift but one that is available and desirable for all. In Acts speaking in tongues appears more sudden and ecstatic than in Paul's writings; but where Luke is more dependent upon his sources (in parts of Acts 2), even his report suggests simply non-rational response to the gift of the Spirit rather than speaking foreign languages.—D.J.H.

1049. R. NIXON, "New Wine in Old Wine-Skins: VII. Exodus," *ExpTimes* 85 (3, '73) 72-75.

In Jesus' death at Passover time we have a sure historical basis for the most important piece of symbolism in the NT. Many individual incidents (e.g. the temptation and the transfiguration) and sayings in the Synoptic Gospels contain allusions to the Exodus; the whole thrust of the Gospel narrative is toward the Passover at Jerusalem. It is noteworthy that for all the symbolism in the Exodus typology seems less prominent than in the Synoptics. All the other books of the NT except Jas and the Johannine epistles have clear allusions to the Exodus as a means of interpreting the Christ-event. Perhaps even more important than the specific instances of the Exodus-pattern is the way in which the NT writers use as their basic grammar terms such as church, covenant, inheritance, and redemption, which are derived from the Exodus period.—D.J.H.

1050. C. PERROT, "Prophètes et prophétisme dans le Nouveau Testament," *Lum Vie* 22 (115, '73) 25-39.

According to the NT, the church does not make prophets; God gives them to the church. In the NT and 1st-century Judaism (especially *Liber Antiquitatum Biblicarum*) there are mentions of individual prophets, groups of prophets, and those who prophesy. The prophet is not outside or apart from the Christian community, but within it and at its service. Whether the title was used in the Jerusalem church or not, the function of prophecy was surely fulfilled there. The task of the prophet under the influence of the Spirit is to bring God's word to the community; this word should be intelligible in itself and for itself. As such, this charism can be distinguished from glossolalia, the apostolate, teaching, and evangelization.—D.J.H.

1051. J. ROLOFF, "Der frühchristliche Gottesdienst als Thema der neutestamentlichen Theologie," *Jahrbuch für Liturgik und Hymnologie* 17 ('72) 92-99.

The aspect of worship in recent German contributions to NT theology is summarized, and brief observations are made on the way the theme is handled. Singled out for commentary are works of J. Jeremias, W. G. Kümmel, G. Eichholz, H.-D. Wendland, H. Conzelmann, E. Lohse, E. Schweizer, and F. Hahn. Schweizer's *Beiträge zur Theologie des Neuen Testaments* (1970) and Hahn's *Der urchristliche Gottesdienst* (1970) offer programs that, if fully developed, will give the theme of worship the scope it deserves within a presentation of NT theology.—E.J.K.

1052. B. L. SMITH, "Tongues in the New Testament," *Churchman* 87 (4, '73) 283-288.

The assumption that apart from Acts 2 all "tongues occasions" in Acts are non-language vocalizations would require that (1) Christians in the NT clearly practiced it and (2) "tongue" had achieved such a fixed meaning in this sense as not to require an elucidation on Luke's part. In 1 Cor 12—14 the speaker in tongues does not comprehend the meaning of what he says unless he has the additional gift of interpretation. Following the meaning of *glōssa* as an equivalent of *dialektos* (Acts 2:6, 11) we would expect the basic reason for the unintelligibility to be due to the manner of delivery (involving spontaneity, excitement, and incoherence). Modern advocates of "tongues" must not claim that it is necessary for the fullness of Christian experience or that it is to be equated with a theology of Spirit-baptism.—D.J.H.

1053. L. SWAIN, "Sunday in the New Testament," *ClerRev* 58 (11, '73) 831-841.

Acts 20:7-12, along with Lk 24:13-49 and Jn 20:19-23, suggests a close connection between the first day of the week and the Eucharist. In 1 Cor 16:2 Paul specifies Sunday as the time for the collection for the poor of Jerusalem, probably because the Eucharist (the sign of God's beneficence to man) was especially associated with the first day of the week. The choice of the term "the Lord's day" in Rev 1:10 for what is most probably Sunday also implies a close connection between Sunday and worship. It is not impossible that the ideology associated with the eighth day in post-apostolic times is in the background to several NT passages. There is not the slightest hint that Sunday is a day of rest or that it is in any way governed by the OT commandment concerning the Sabbath. It derives its newness from the resurrection of Christ and his presence as Lord in the midst of his disciples.—D.J.H.

1054. S. TUGWELL, "Le don des langues d'après le Nouveau Testament," *VieSpir* 128 (600, '74) 49-62.

A French translation of an article first published in *ExpTimes* [§ 17-1132].

1055. M. R. WARD, "Once Married Always Married?—A Biblical Review and Synthesis," *Churchman* 87 (3, '73) 190-197.

Jesus reasserted God's overall design (being or becoming one flesh) as the true basis for marriage (cf. Mk 10:2-12; Mt 5:31-32; 19:3-9; Lk 16:18). But absolute (as opposed to ideal) indissolubility is not the only possible interpretation of Christ's words. Furthermore, where a marriage has so failed that the two are no longer even living together, it has nothing of the biblical meaning or content of marriage. Also, there is a difference in principle between divorce as an arbitrary dismissal and dissolution where a competent court on due evidence judges and declares a marriage to be at an end.—D.J.H.

1056. T. L. WILKINSON, "Two-Stage Christianity: Baptism with the Holy Spirit," *VoxRef* 21 ('73) 1-21.

In discussing baptism with the Holy Spirit we must realize that the disciples of Jesus lived before as well as after the coming of the Spirit at Pentecost. Therefore,

they occupy a unique position in salvation history. Furthermore, the Spirit should not be contemplated apart from Christ, but rather the Spirit must be understood as centering upon Christ. Examination of the relevant texts in Acts shows (1) that the baptism with the Spirit is not the second stage but the first stage of Christian experience and (2) that the gift of the Spirit is conjoined with Christian baptism and is not a separate and independent experience for first-class Christians. In 1 Cor 12:12-13 Paul is speaking about what happened in the beginning of Christian experience and not about a second baptism.—D.J.H.

1057. R. YATES, "The Antichrist," *EvangQuart* 46 (1, '74) 42-50.

For the author of the Johannine epistles, the antichrist is an idea and a doctrine (though armed and backed up with physical force) with power to poison men's minds and to pervert the truth (cf. 1 Jn 2:18). In the "man of sin" in 2 Thes 2:3-10 we have Paul's conception of the antichrist. As in the Johannine epistles, the antichrist is seen in terms of a human agent, an actual terrestrial power. Although the idea of the antichrist in Rev 13 is expressed in the author's own unique way and imagery, there is much in common with the portrayal in the rest of the NT: the antichrist is a human energy; all the events described take place with the approval of God; there is a close connection with false prophecy; his chief weapons are lies (false doctrines) and perverted power.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1058r. W. SPEYER, *Die literarische Fälschung* [cf. NTA 16, p. 257].

J. GRIBOMONT, "De la notion de 'Faux' en littérature populaire," *Biblica* 54 (3, '73) 434-436.—Speyer emphasizes that people in antiquity recognized and condemned literary forgeries and did not look upon them as an innocent literary convention. But his judgments are extremely harsh. We must distinguish different milieus ("popular" and "erudite") and motivations. Pseudepigraphy meant one thing for the librarians of Alexandria and something else for early Christians. The book will be very useful as a repository of information, but its judgments need to be refined.—D.J.H.

Archaeology

1059. B. BAGATTI, "L'apertura della Tomba della Vergine a Getsemani," *StudBib FrancLibAnn* 23 ('73) 318-321.

On 21 June 1973 the restored Tomb of the Virgin was opened to visitors, and three photographs taken from different angles are here published with comments. The disposition of the monument is that of the Middle Ages with traces remaining to indicate that parts of the rock were taken away; inventories of cathedrals and abbeys often mention "rock from the tomb of the Virgin."—J.J.C.

1060. S. LOFFREDA, "The Late Chronology of some Rock-cut Tombs of the Selwan Necropolis, Jerusalem," *StudBibFrancLibAnn* 23 ('73) 7-36.

An extensive review of all the Palestinian tomb-types before the Exile and of the chronological significance of the most characteristic features of the Selwan tombs shows that not a single element in them compels us to date the necropolis in the

royal period, and the very existence of these tombs would be strange in the general context of the Iron Age. Moreover, several features, such as headrests, sarcophagi, troughs, and arcosolia, definitely prove the low chronology of the necropolis. The Monolith of Selwan and the other tombs there cannot be much earlier than 130 B.C., and an even later date is recommended (a) by the economic and political situation in the Hasmonean and Herodian period, (b) by the presence of a sarcophagus in Tomb III, and (c) by the fact that recessed troughs, very common in the Selwan tombs, cannot be dated much earlier than their frequent appearance in Palestinian tombs in the Roman period.—J.J.C.

1061r. E. M. MEYERS, *Jewish Ossuaries* [cf. *NTA* 16, p. 387].

L. Y. RAHMANI, *IsrExplJourn* 23 (2, '73) 121-126.—The author has failed to show any continuity in time or place of the custom of secondary burials in their ancient Near Eastern setting. Rather, he has confused two distinct concepts: (1) the retention of the remains of former burials in the family tomb, as practiced by many societies in different periods and countries, including Israel; and (2) the purposeful secondary burial of the bones of individuals in specially prepared receptacles, carried out in a religious community according to fixed and written rules and during a rather short period of time. Both the ceramic evidence and the paleographic evidence produced by the author fail to sustain his date for the Jewish ossuaries in the eighties of the 1st century B.C. All factual evidence available to us so far still points to a date of *ca.* 40-30 B.C. for the first appearance of Jewish ossuaries in Jerusalem and to the beginning of the 3rd century A.D. for their disappearance.—D.J.H.

1062. E. S. ROSENTHAL, "The Giv'at ha-Mivtar Inscription," *IsrExplJourn* 23 (2, '73) 72-81, plate 19.

A seven-line Aramaic inscription written in paleo-Hebrew script was discovered in 1971 opposite the entrance of a tomb cave at Giv'at ha-Mivtar in Jerusalem. The inscription is translated: "I, Abba, son of the priest Eleaz(ar) son of Aaron the Great, I Abba, the oppressed, the pursued who was born in Jerusalem and went to exile into Babylonia and carried up (for interment) *MTTY* son of *YHWD* and I buried him in the cave which I purchased by the writ." The article presents a detailed philological and historical commentary on the text. The appearance of the Hebrew script along with Aramaic language could suggest, on the basis of *bSanh* 21b, that the inscription is Samaritan. But it seems "that the whole inscription, with its references to genealogy, together with the name Aaron the Great, can somehow be interpreted as Jewish. By doing this we *eo ipso* also determine its latest date, the first century C.E. According to this theory, Abba was a Jew born in Jerusalem before its destruction."—D.J.H.

1063. J. NAVEH, "An Aramaic Tomb Inscription Written in Paleo-Hebrew Script," *IsrExplJourn* 23 (2, '73) 82-91, plate 19.

A letter-by-letter examination of the epigraphic aspects of the Abba inscription from Giv'at ha-Mivtar [cf. preceding abstract]. The available paleographic criteria, although scanty, seem to indicate a date at the end of 1st century B.C. or in the 1st century A.D. While the epigraphy may support the suggestion that this is a

Samaritan inscription, the location and the contents speak in favor of a Jewish origin. "We may hazard a guess that Abba was a separatist of some kind, who was outlawed and persecuted either by the government, because of his zealous nationalism, or by the official Jewish establishment, as a result of his heterodox religious opinions."—D.J.H.

1064. A. TERIAN, "Coins from the 1971 Excavations at Heshbon," *AndUnivSem Stud* 12 (1, '74) 35-46, plates I-II. [Cf. § 16-714.]

Coins representing the Maccabean, Nabataean, provincial Roman, late Roman, Byzantine, Umayyad, Ayyubid, and Mameluke periods were found in the 1971 excavations at Heshbon. The article provides descriptions and photographs of the better preserved specimens.—D.J.H.

Dead Sea Scrolls

1065. K. BERGER, "Der Streit des guten und des bösen Engels um die Seele. Beobachtungen zu 4Q Amr^b und Judas 9," *JournStudJud* 4 (1, '73) 1-18.

In several Christian apocalyptic writings (e.g. *Testament of Mary* and *Apocalypse of Paul*) we find the motif of a struggle between the good and the evil angel(s) over the soul of a righteous person. This motif is the specialized development of the legend about the struggle over Moses' body as found in Jude 9. The contention between the leaders of the angels of light and darkness over possession of Amram in 4Q'Amram^b [§ 17-328] and Origen's 35th homily should be understood as part of this broad tradition. In fact, 4Q'Amram^b is its earliest written witness.—D.J.H.

1066. S. B. HOENIG, "Qumran Fantasies. A Rejoinder to Dr. Driver's 'Mythology of Qumran,'" *JewQuartRev* 63 (4, '73) 292-316. [Cf. § 18-319.]

This installment deals with G. R. Driver's views on gematria, the tetragrammaton, numerology, the affinities between the Karaites and the Qumran sect, the *Jubilees* calendar, the 'adû-badû formula, the daily Tamid and the paschal offering, the calendar in the scrolls, the Passover observance, the numbers in CD, the evidence from *Seder Olam Rabbah*, and the historical allusions in CD. Careful examination of Driver's views only strengthens the recognition that the Qumran scrolls come from an early Karaite, anti-Talmudic group of the 5th and 6th centuries.—D.J.H.

1067. M. P. HORGAN, "A Lament over Jerusalem ('4Q179')," *JournSemStud* 18 (2, '73) 222-234.

The parallels between 4Q179 and the account of Antiochus Epiphanes' attacks on Jerusalem in 1 Mac 1:16-40 mean that we can get some probable idea of when the lament was composed. There is nothing in the Qumran writing that demands an origin in an Essene community. It clearly belongs to the literary genre of the lament, but the images are drawn not only from Lam but also from OT prophetic works (especially Isa and Jer). The main part of the article presents a transcription of the Hebrew text, an English translation, and a detailed commentary on the text.—D.J.H.

1068. J. O'CALLAGHAN, "El ordenador, 7Q5 y Homero," *StudPap* 12 (2, '73) 73-79.

With the aid of data furnished by the Homeric concordance, passages from the *Iliad* are examined for possible identification of 7Q5. An attempt to force *Odyssey* 24.142-145 into a stichometry based on that in 7Q1 and 7Q2 yields a negative result and requires paleographically inadmissible mutations.—S.B.M.

1069. J. A. SANDERS, "The Dead Sea Scrolls—A Quarter Century of Study," *BibArch* 36 (4, '73) 110-148.

A review of scholarship on the Dead Sea Scrolls from their discovery to the present with special emphasis on the archaeology of Qumran and related sites, the identification of the Qumran sect, ancient sources regarding the Essenes, the personages mentioned by title or pseudonym in the texts, the natures of the collections found in the various caves, the OT canon at Qumran, the contributions of the scrolls to OT textual criticism, the sectarian and apocryphal literature, and the relevance of the scrolls for research on the origins of Christianity and for NT interpretation. The proper way of looking at 25 years of scholarship on the Dead Sea Scrolls is to see that quarter-century as only a beginning of labor on these and many other problems raised by this remarkable collection.—D.J.H.

1070. J. P. M. VAN DER PLOEG, "Les Manuscrits du Désert de Juda. Encore quelques publications," *BiblOr* 30 (3-4, '73) 183-186.

A bulletin of studies on the Dead Sea Scrolls published in various languages since 1965.

1071. G. VERMES, "Sectarian Matrimonial Halakhah in the Damascus Rule," *JournJewStud* 25 (1, '74) 197-202.

In CD 4.20—5.2 the "builders of the wall" are condemned for "taking two wives in their lifetime (*bhyyhm*).\" The text has been variously interpreted as forbidding polygamy and remarriage after divorce, polygamy alone, divorce alone, or any second marriage. If scholars had focused their eyes on the biblical proofs adduced in CD, the debate might have never arisen. In the exegetical argument devised by the author, the most likely meaning of Gen 1:27, and the certain significance of Gen 7:7-9 and Deut 17:17, require that the passage be understood as forbidding polygamy. The masculine plural ending on *bhyyhm* is either a mistake or a linguistic peculiarity (attested in biblical and post-biblical Hebrew) or a tautology.—D.J.H.

Jewish Backgrounds

1072. A. W. ARGYLE, "Philo, the Man and his Work," *ExpTimes* 85 (4, '74) 115-117.

A review of the life and teachings of Philo of Alexandria, organized under three headings: statesman, philosopher, and man of religion.

1073. E. BAMMEL, "Die Blutgerichtsbarkeit in der römischen Provinz Judäa vor dem ersten jüdischen Aufstand," *JournJewStud* 25 (1, '74) 35-49.

Meḡillat Ta'ānît with its notice that on the 22nd of Ellul "we returned to killing evildoers" indicates that before A.D. 70 jurisdiction in cases involving capital punishment had not been in Jewish hands. The fact that the Galileans in Josephus, *War* 2.293 appeal to Cumanus to punish those Samaritans responsible for the death of a Galilean pilgrim suggests that around A.D. 50 the Sanhedrin at Jerusalem did not have this jurisdiction. While the statement in *bAZar* 8b that capital punishment ceased in Jerusalem 40 years before the destruction must be taken as an approximation, it may reflect the actual historical situation. Pilate may well have been the one who wrested control over capital punishment from the Sanhedrin as a means of quelling the uprisings that characterized his rule. Jn 18:31 may be alluding to this situation.—D.J.H.

1074. J. J. COLLINS, "Apocalyptic Eschatology as the Transcendence of Death," *CathBibQuart* 36 (1, '74) 21-43.

Attempts to formulate the distinctive character of apocalyptic eschatology as the idea of a definitive end of the world or as the transition from one period to another or as a form of mythology have been unsuccessful. "In classical biblical prophecy the issue had always been the life of the nation. Apocalyptic still deals with a communal context, whether it be the nation or, more often, the just. However, its concern has extended to the life of the individual. By its focus on heavenly, supernatural realities it provides a possibility that the human life can transcend death, not merely by the future generations of the nation but by passing to the higher, heavenly sphere. It is this hope for the transcendence of death which is the distinctive character of apocalyptic over against prophecy." The thesis is supported by texts from the book of Daniel along with references to the Qumran scrolls, *1 Enoch*, *Jubilees*, and the *Assumption of Moses*, all of which appear to have been written in Palestine in the 2nd, or at latest, 1st century B.C. For example, Dan 12:2-3 suggests that the just can be elevated to the heavenly sphere of life to join the angelic host. Since the just were raised to a higher and lasting form of life, the loss of life suffered by martyrs was not so absolute as it might appear. Furthermore, according to texts such as *1QH* 3.19-23; 11.3-14 and *1QS* 4.6-8 the transcendence of death could also be experienced as present reality.

Two theological conclusions can be drawn. (1) The affinities of this Jewish hope for transcendence of death, expressed in categories drawn from the OT tradition, with the Platonic hope of the immortality of the soul, expressed in terms drawn from Greek philosophy, go a long way to disprove the strong contrast between Greek and Hebrew thought advocated by some biblical theologians. (2) In apocalyptic eschatology present experience and future hope are intrinsically connected and mutually interdependent. Fear of ultimate loss in death is countered by the hope of a form of life that transcends death. This hope gives the freedom necessary to respond freely to the demands of righteousness and so attain the present depth-experience in life.—D.J.H.

1075. Z. W. FALK, "Binding and Loosing," *JournJewStud* 25 (1, '74) 92-100.

The dissolution of vows should not be dated much before the beginning of the common era. Although the schools of Shammai and Hillel accepted the legality of absolution, the doctrine of the former still reflected a more restrictive tendency of

interpretation and a more limited appreciation of the rule. The Shammaites were ready to disregard vows made under duress but not oaths (*Ned* 3.4). The practice of absolution was an extension of the power of the head of the family. In the course of time the ingenuity of the sages enabled them to grant release from almost any vow. The view expressed in Mt 15:5 that a vow was illegal and void corresponds with the position of oaths in Jewish law, which does not recognize an oath in violation of a biblical commandment. But the promise to Peter that he would possess the keys to the kingdom in binding and loosing (Mt 16:19; 18:18) goes beyond the competence assigned to the rabbis.—D.J.H.

1076. D. J. HARRINGTON, "The Text-Critical Situation of Pseudo-Philo's *Liber Antiquitatum Biblicarum*," *RevBén* 83 (3-4, '73) 383-388.

This report aims to establish the general text-critical situation of *Liber Antiquitatum Biblicarum* and to indicate how the new edition being prepared for the *Sources chrétiennes* series will surpass G. Kisch's edition. All the extant MSS have been collated. The Admont MS will not serve as the base text since stemmatic investigation reveals how badly Kisch was deceived about its importance. Rather we will rely heavily upon the Fulda-Cassel MS and Phillipps 461 but will try as much as is possible to give the archetype of the Latin translation. Many more explicit quotations of the OT have been found.—D.J.H. (Author.)

1077. J. HEINEMANN, "Early Halakhah in the Palestinian Targumim," *JournJew Stud* 25 (1, '74) 114-122.

More than once the Palestinian Targums preserve interpretations explicitly disqualified by the halakists. For example, one of the Geniza fragments and *Neofiti* translate *b'yrh* in Exod 22:4 as "fire," and so the verse is considered to be dealing with damage by fire and not, as in the Mishnah and Talmudic literature, with damage caused by the "tooth." Also, in the Targum to Ruth 1:17 the punishment by strangulation, laid down in the Mishnah, is changed to hanging. The case of interpretations contradicting the halakah advanced by Bible commentators throughout the ages cannot be considered analogous, since the task of the Targumists was to render faithfully into the vernacular the written text read in public in the synagogue. "The question is no longer whether these Targumim actually contain early material, but whether it is permissible to hold for this reason the entire Palestinian Targum, in all its versions, to be early. I submit that, at the present stage of research, one is not justified in assuming the antiquity of specific aggadic-midrashic traditions solely on the grounds that they occur in one of these Targumim."—D.J.H.

1078. G. HOWARD AND J. C. SHELTON, "The Bar-Kokhba Letters and Palestinian Greek," *IsrExplJourn* 23 (2, '73) 101-102.

B. Lifshitz in *Aegyptus* 42 (1962) 243 has restored the Greek letter to Bar Kokhba's officers Yehonatan and Masabala in this way: *Egraphē d[e] Helēnistidia t[o hor]man mē eurēth[ē]nai Hebraesti g[ra]psasthai*. But the explanation that the writer simply did not feel like writing in Hebrew is hardly satisfactory. Also, the Doric accusative *horman* is entirely out of place in this context; the only admissible form in Koine as well as classical Greek is *hormēn*. A more plausible

text can be obtained by restoring a proper name such as [*Her*]*man*. It would yield this kind of translation: "the letter was written in Greek because [*Her*]*mas* could not be found to write in Hebrew (or Aramaic)." This interpretation would mean that a member of Bar Kokhba's army required the help of a translator when sending letters in languages other than in Greek and that only one man was available who could write Hebrew or Aramaic.—D.J.H.

1079. J.-G. KAHN, "'Connais-toi toi-même' à la manière de Philon," *RevHist PhilRel* 53 (3-4, '73) 293-307, plate.

In *De Somniis* 1.58-60 Philo interprets the Delphic maxim "Know thyself" in an extraordinary way: he who has thoroughly comprehended himself, thoroughly despairs of himself; the man who has despaired of himself begins to know "him who is" (*ton onta*). The body of the article situates this interpretation in the context of Philo's other writings and the Jewish tradition.—D.J.H.

1080. R. LE DÉAUT, "The Current State of Targumic Studies," *BibTheolBull* 4 (1, '74) 3-32.

After describing the revival of Targumic studies and their significance for understanding both the Jewish tradition and the NT, the article discusses the editions of the various Targums and related scholarly research. Among the specific issues arising from recent studies on the Targums are the relationship between Targum and Midrash, the date of the Targums, and the language of the Targums. There is need for critical editions of all the extant Targums, the updating of reference tools, linguistic studies, investigation of the Targums in the light of other Jewish works, and monographs on particular topics.—D.J.H.

1081. É. LEVINE, "*Neofiti* 1: A Study of Exodus 15," *Biblica* 54 (3, '73) 301-330.

A verse-by-verse discussion of the translation and explication of Exod 15 in *Neofiti* yields these general conclusions. (1) The variations from the Hebrew text are usually additive and occasionally substitutive; they are never deletions. (2) The stylistic variations are frequently due to the fact that *Neofiti* is "a 'folk translation' based upon the spoken Aramaic of ancient Palestine." (3) The rabbinic parallels indicate that *Neofiti* is an eclectic compilation consisting primarily of early Palestinian material. (4) It digresses from literal translation because of intrinsic textual problems within a verse or extrinsic didactic purposes. (5) The following types of alterations and additions are found: emphasis, detail, identification, specification, extension, relation, analogy, simplification. (6) Although *Neofiti* bears none of the characteristics of later Hebrew poetry, it does preserve as much of the biblical rendition as is possible within a midrashic paraphrase and extension. (7) There is no consistent principle regarding statements about God's corporeality and anthropomorphism. (8) The Bible that the populace of ancient Palestine heard and internalized was not the Hebrew text but the Aramaic paraphrase, the earliest extant version of which is *Neofiti*.—D.J.H.

1082. R. LOEWE, "Rabbi Joshua ben Ḥananiah: Ll.D. or D.Litt.?" *JournJewStud* 25 (1, '74) 137-154.

In view of the clear early rabbinic policy of keeping the Greek word *scholē* at

arm's length, it is somewhat surprising that the adjective *scholastikos* penetrated the defenses and consolidated itself. In *Gen. R.* 64.10 (on Gen 26:29) Joshua ben Hananiah is described as the *scholastikos* of the Torah, which may well be the equivalent of 'ab bêt dîn—the office Joshua filled under the presidency of Gamaliel II. At the least, this passage would constitute the earliest historical instance of Jews' arrogating for their own intellectual elite the protocol of courtesy accorded by the Gentile West to a section of its own intelligentsia, with which Jewry sought to assert its institutional parity.—D.J.H.

1083. N. J. McELENEX, "Orthodoxy in Judaism of the First Christian Century," *JournStudJud* 4 (1, '73) 19-42.

Even in the 1st century A.D. there was for the Jew a minimal orthodoxy at least, one which was definable, if not always expressed, in doctrinal propositions. Proselytes were converted to the God of Israel, his people, and the practice of the Mosaic Law. There are enough genuine instances of excommunication for dissent in matters of belief to show that there did exist requirements of belief in certain areas. A survey of various 1st-century Jewish groups and their attitudes toward one another shows that there was a remarkable variety; whether they were "un-orthodox" in the 1st century is a matter for debate. But after the destruction of the Temple two orthodoxies replaced the one more generic orthodoxy that had existed in Judaism at the beginning of the century. Central to Pharisaic orthodoxy (now the "Jewish" one) was insistence upon circumcision and the Pharisaic understanding of the Law. Central to Christian orthodoxy was belief in Christ as sufficient for salvation without the imposition of circumcision. Neither side emphasized their common beliefs but only their differences.—D.J.H.

1084. J. NEDAVA, "Who Were the 'Biryonî,'" *JewQuartRev* 63 (4, '73) 317-322.

The word *biryôn* means a palace soldier, castle guard, or keeper. The term *biryônê* may refer to a political party, affiliated in some way with the Zealots, and dedicated in particular to the defense of the vital fortress of Jerusalem in the face of the forthcoming onslaught by the Romans. As such they may have been the precursors of the *sicarii*, for the simple reason that they were organized at a stage when the situation in Jerusalem was not yet absolutely hopeless.—D.J.H.

1085. J. NEUSNER, "The Written Tradition in the Pre-Rabbinic Period," *JournStudJud* 4 (1, '73) 56-65.

The evidence adduced in favor of the view that pre-70 Pharisaic traditions were orally formulated and orally transmitted invariably derives either from later rabbinic times or from non-Pharisaic sources. Where we have traditions most likely from before A.D. 70 (e.g. in *Kel* 2.1 and parts of *Berakhoth*), these exhibit no mnemonic structure or other traits to suggest they were originally formulated so as to be memorized; since the glosses made by the Yavnean masters could not have been included in the original formulations and therefore must have been added later on, it would stand to reason that the traditions before us were written down, though that is by no means certain. Finally, whatever literature has survived from the 1st century (Josephus, Philo, NT, Qumran scrolls) was written from the beginning.—D.J.H.

1086. V. NIKIPROWETZKY, "L'exégèse de Philon d'Alexandrie," *RevHistPhilRel* 53 (3-4, '73) 309-329.

The variety of scholarly opinions regarding Philo's significance reflects a failure to understand the place occupied by scriptural exegesis in his works. Philo has been seen as a Greek philosopher explaining a system, as a mystic trying to present a coherent teaching, and as a Jewish teacher whose Hellenism is merely superficial. Yet his works are basically exegetical presentations of the type in vogue in the synagogue of Alexandria. His commentaries on the biblical texts are designed to remove exegetical difficulties; in doing so he employs allegorical exegesis. The philosophical ideas are used to interpret the text. Even when applying the canons of allegorical exegesis, he constantly returns to the letter of the biblical text.—D.J.H.

1087. M. OHANA, "Agneau pascal et circoncision: le problème de la halakha prémishnaïque dans le Targum palestinien," *VetTest* 23 (4, '73) 385-399.

Since the Targums were given a kind of official sanction by their use in the synagogue, we can expect in them a reasonably faithful reflection of the understanding of the biblical text as it was read at the time when these Targums were made. In rendering Exod 12:43-49, which rules on who may eat the paschal lamb, *Ps.-Jonathan* reflects the rabbinic halakah on all points and *Onkelos* reflects it either explicitly or implicitly. On two points (vv. 43 and 48) *Neofiti 1* contradicts it. The halakah insists on the importance of circumcision (v. 48) and on the gravity of apostasy and idolatry (v. 43). *Neofiti 1* merely speaks of "Gentiles" at both points. In *Neofiti 1* we seem to be in the presence of Targumic traditions anterior to the persecutions of Antiochus Epiphanes. C. Albeck's view that the contradictions between the Targums and the halakah can be explained as the personal interpretations of the Targumists is implausible. Rather, the Targumists must be seen as reflecting the interpretations of the *bêt hammidrāš*, of which they were a part.—D.J.H.

- 1088r. S. PINES, *An Arabic Version of the Testimonium Flavianum* [cf. *NTA* 16, pp. 388-389; § 17-1187r].

E. BAMMEL, "A New Variant Form of the *Testimonium Flavianum*," *ExpTimes* 85 (5, '74) 145-147.—When compared with the traditional text, the Arabic version of the *Testimonium Flavianum* has no hint of Jesus' divinity, no unambiguous assertion of his messiahship, no reference to his miracle-working activity, and no allusion to Jewish involvement in his downfall. Also, it refers to his resurrection appearance as a report rather than as an incontestable fact. While several explanations are possible, these characteristic features of the Arabic version favor the view that it originated in an Islamic environment rather than in an earlier one.—D.J.H.

1089. A. J. SALDARINI, "The End of the Rabbinic Chain of Tradition," *JournBibLit* 93 (1, '74) 97-106.

Both versions of *Aboth de Rabbi Nathan* follow *Aboth* in tracing the Torah from Moses on Sinai down to Hillel and Shammai. After them the historical sequence begins to break down, and the three documents differ in the names and order of sages cited. This study examines all three documents in the attempt to understand

the various editorial stages implicit in the complex transition from collection I (the Shammaite chain of tradition from Moses to Hillel and Shammai) to collection II (the Hillelite sayings concerning Yohanan ben Zakkai and his five disciples), the addition of collection III (Shammaite sayings of sages who lived about the time of the destruction of the Temple), and the addition of the list of Hillelite princes.—D.J.H.

1090. B. SALOMONSEN, "Om rabbinsk hermeneutik" [Rabbinic Hermeneutic], *DanskTeolTids* 36 (3, '73) 161-173.

Rabbi Akiba marked a decisive turning point in rabbinic interpretation of the OT. According to him the Law was a technical text in which no detail was indifferent to the total context. In the preceding generation Hillel relied more on the meaning that emerged from the total context. In response to questions about the origin of Hillel's well-known seven rules, it has been suggested that he was influenced by personal contacts with Alexandria. This is doubtful, however, since his rules are closely related to those of Greek rhetoric. The principles formulated by the rhetors lead one to assume that Hillel is neither the author nor even the redactor of these rules. Diaspora Judaism was not hermetically sealed off from Palestinian Judaism.—L.-M.D.

1091. E. P. SANDERS, "R. Akiba's View of Suffering," *JewQuartRev* 63 (4, '73) 332-351.

E. Urbach in *The Sages—Their Concepts and Beliefs* (1969) has argued that the persecutions during the Hadrianic period led Akiba to reject the connection between suffering and punishment for sin and to see suffering as the highest goal of the service of God. Urbach is undoubtedly correct in maintaining that Akiba saw the sufferings and death that accompanied the Second Revolt as not being caused by transgression and that he saw his own death as an expression of his love for God. Urbach may go too far, however, when he says that Akiba severed suffering completely from the theory of reward and punishment. It is also possible that he has misinterpreted Akiba's saying that "sufferings are beloved." Akiba seems to have thought, like his contemporaries, that God cleanses man of his sin by suffering (and thus suffering is good) and that the God who sends suffering is merciful.—D.J.H.

1092r. P. SCHÄFER, *Die Vorstellung vom Heiligen Geist in der rabbinischen Literatur* [cf. *NTA* 18, p. 260; § 18-342r].

D. MUÑOZ, *Biblica* 54 (4, '73) 559-564.—Summary. It would be better to say that in rabbinism we have a pluriform theology than that rabbinism has no systematic theology. The links of the Spirit with prophecy and with the sanctuary are rightly indicated. But the large number of texts that speak of the activity of the Spirit outside Israel and the Temple pose a problem. The relation of the Holy Spirit and the Shekinah seems to be much later in time, the interchange of the terms between the Babylonian Talmud and Palestinian texts being more an indication of a tendency in later rabbinic circles. Some remarks are added concerning S's conclusion about the relation of *Onkelos* to the Palestinian Targum in the light of the use made of the Holy Spirit in rabbinic literature.—S.B.M.

1093. E. STAROBINSKI-SAFRAN, "Signification des noms divins—d'après Exode 3—dans la tradition rabbinique et chez Philon d'Alexandrie," *RevThéolPhil* 23 (6, '73) 426-435.

A study of Jewish interpretations of the divine epithets in Exod 3:6, 14, 15, and 18. According to Philo the ineffable and unknowable God cannot be approached except by his names, which only express God imperfectly. There is a progress in understanding from *kyrios* to *theos* to *kyrios homou kai theos* (*De Mutatione Nominum* 23). According to the rabbinic tradition, the revelation granted by God to Moses receives its full meaning in the unfolding of history. It orients us toward an eschatological perspective suggested already by the futures of *'ehyeh 'ăšer 'ehyeh* in Exod 3:14.—D.J.H.

1094. G. STEMBERGER, "Zur Auferstehungslehre in der rabbinischen Literatur," *Kairos* (3-4, '73) 238-266.

Many passages in rabbinic literature connect the resurrection of the body with the images of rain and dew or with the cycle of nature; the image of "blossoming" (after Ps 72:16, "may men blossom forth") is especially important. Other texts emphasize the resurrection as the reunification of body and soul. There is an identity between the person's former body and his resurrected one; he will be raised with all his bodily infirmities and then healed. Often those buried in Israel are seen as having a special privilege; either they alone will rise, or they will be the only ones raised up for the time of the messiah. Some texts say that the dead will be raised up wearing the same clothes in which they were buried. But the tradition that the resurrected would be like the angels in heaven (as also in Mt 22:30) shows that not all rabbinic statements about the resurrection are materialistic.—D.J.H.

1095. A. J. M. WEDDERBURN, "Philo's 'Heavenly Man,'" *NovTest* 15 (4, '73) 301-326.

In a number of passages Philo interprets Gen 1:26-27 as referring to a "heavenly man" in opposition to the empirical man created in Gen 2:7 of body and soul. (1) Does this serve as a possible background to Paul's statements in 1 Cor 15:44-50? No. Philo's views would be an inept comparison at this point; he would not wish to stress the priority of the spiritual man or nature. Unless Paul completely misunderstands his opponent or opponents, their views are not even like Philo's. (2) Did Philo know of the figure of the gnostic heavenly man or at least of a Jewish exegesis of Gen 1—2 that presupposed this view? When those texts of Philo dealing with Gen 1—2 but irrelevant to this matter have been eliminated, two sorts of passages remain as possible evidence: those which see in Gen 1:26-27 an individual of some sort and yet, in contrast to Gen 2:7, one who is no empirical man of flesh and blood; those passages in *De Confusione Linguarum* which speak of a heavenly *anthrōpos*, with some reference being made to Gen 1:26-27 in perhaps two of the three texts involved. But exegesis of these texts shows that it is possible to understand Philo's statements about a heavenly man without postulating the influence of gnostic mythology. Furthermore, Philo again and again expresses strong aversion and contempt for the mythologies of the Hellenistic culture around him. Philo's exegesis of the OT, and indeed that of Judaism in general, does far more to explain gnostic exegesis and mythology than vice versa.—D.J.H.

Greco-Roman Backgrounds

1096. L. R. LIND, "Roman religion and ethical thought: abstraction and personification," *Classical Journal* 69 (2, '73-'74) 108-119.

The Roman abstractions (e.g. Fortuna, Concordia, Salus) arose against a Greek background but generally did not become fully personalized. H. L. Axtell has arranged the cults of the Roman abstract divinities in chronological order: state cults, popular but unofficial cults, and occasional and individual deifications. On the grounds of their origin, basic functions, and quite dissimilar nature in comparison with both *dii certi* and *incerti*, the deified abstracts fall into a third major category, which we may call *dii abstracti*. The abstractions were generally drawn to Rome from the cult practices of the Italic people and seem to have answered needs first revealed in Roman religion during the 3rd century B.C. Cicero suggests that they were thought of as philosophic concepts answering to man's needs for the highest virtues and ideals. It is entirely possible that the abstraction arose to fill the need for moral teaching not supplied by the traditional Roman religion.—D.J.H.

1097. P. W. VAN DER HORST, "Macrobius and the New Testament. A Contribution to the Corpus Hellenisticum," *NovTest* 15 (3, '73) 220-232.

Macrobius, a Latin author and high Roman official (early 5th century A.D.), is used to illustrate NT passages.—F.W.D.

The Early Church

1098. B. ALAND, "Marcion. Versuch einer neuen Interpretation," *ZeitTheolKirch* 70 (4, '73) 420-447.

A. von Harnack's presentation has determined the interpretation of Marcion in the early church. Since his exchange with K. Barth, a considerable amount of 2nd-century material, as well as new interpretive principles, demands a new evaluation. Harnack sought to moderate between the evil deity and the positive deity, but the contrast is central, and he did not sufficiently understand the divine-human tension in Marcion. In the context of his own day, Marcion is closer to gnostic theologies than Harnack would admit, especially in his concept of the creator deity and his use of the OT. But Marcion develops a non-gnostic soteriology, rejects cosmological mythology, and radicalizes Paul's view of man's inability to self-transcend the world. His Christological docetism should not be rejected out of hand, since he comes close to Paul's ransom theology and emphasizes the absolute grace of the good deity as a basis for the earthly activity of Jesus. He should be seen in the context of the crucial search for a doctrine of salvation in the 2nd century, especially as moralism threatened the effectiveness of the redeemer's work. Irenaeus also emphasized this Pauline doctrine, although he maintained a positive creator-image.—W.G.D.

1099. F. BLANCHETIÈRE, "Aux sources de l'anti-judaïsme chrétien," *RevHistPhil Rel* 53 (3-4, '73) 353-398.

The Apostolic Fathers offer little information pertinent to Christian anti-Judaism, a surprising fact given the large Jewish population in places where Christians were well represented and the obvious Judaeo-Christian elements in *1 Clement*

and the *Pastor* of Hermas. A radical shift emerges in the 2nd century with the *Kerygma Petri* and the *Epistle of Barnabas*. In the Apologists, anti-Judaism, especially in the testimonia, is based on non-NT sources, thematic developments, style, and perspectives (neglecting, for instance, Jesus' eschatological vision of Jerusalem and Israel in general). Unlike modern anti-Semitism, anti-Judaism at this time was neither ethnic nor economic but based on Christians' need to define themselves as a distinctive religious group.—M.A.F.

1100r. H. CONZELMANN, *History of Primitive Christianity* [cf. *NTA* 17, p. 421].

D. L. DUNGAN, "Early Christianity Minus Jesus," *Interpretation* 28 (1, '74) 98-101.—The author has exercised an almost astonishing selectivity in subject matter and treatment, geared to a few matters of primarily Lutheran interest. The book is little more than a brief introduction to the work of Paul seen against the background of some aspects of contemporary Christianity. Only canonical writings are discussed, and the general epistles and Rev are passed over in nearly total silence. The sharp dichotomy that C posits between the teaching and activity of Jesus and the origin of the church gives the early church the remarkable appearance of a headless movement, unconcerned about its freshly martyred leader, now miraculously risen and leading the church to victory. It is simply incorrect to assert that Paul and his type of earliest Hellenistic Christianity had no interest in the events of Jesus' life or his teachings. This gravely distorted presentation of primitive Christianity brings about even further confusion than now exists.—D.J.H.

1101. A. DAVIDS, "Irrtum und Häresie. 1 Clem.—Ignatius von Antiochien—Justinus," *Kairos* 15 (3-4, '73) 165-187.

The "classical theory" on orthodoxy and heresy, which was challenged by W. Bauer, maintained that where there is heresy, orthodoxy must have preceded. The goal of this article is to sketch how differences of opinion and deviations from correct belief were treated in the earliest patristic literature. Was the classical theory already operative at the beginning of patristic literature? In paraenetic style *1 Clement* suggests that *stasis* and deviation from the apostolic order mean refractoriness and revolt. For Ignatius *hairesis* is false teaching and separation from the bishop. He employs a tradition of Jesus' sayings. Justin reserves the term *haireseis* exclusively for Jewish and Christian heresies. In his polemic he employs harmonized NT citations. The arguments of the polemic against false teachers, which Bauer investigated and assembled, are not all present in each of the authors discussed. What is common, though, is the consciousness of the temporal priority of the pure teaching delivered by Christ and the apostles. Only afterwards and only by one or some few was this teaching corrupted.—R.J.K.

1102. G. GARITTE, "'Protevangelii Iacobi' versio arabica antiquior," *Muséon* 86 (3-4, '73) 377-396.

There are several Arabic recensions of this work. The first chapter (following C. Tischendorf's Greek text division) of one version, that of the Arabic Sinaiticus codexes 535 and 556 that date back to the 12th century, is published here with Latin translation and notes.—S.B.M.

1103. A. HAMMAN, "Existe-t-il un langage trinitaire chez les Pères Apostoliques?" *Augustinianum* 13 (3, '73) 455-458.

An analysis of relevant texts in the writings of Clement of Rome and Ignatius of Antioch yields this conclusion: if "trinitarian language" means speculation arising from abstract concepts or a philosophical system, we must answer "no" to the question posed in the title; if it means the stammering of our hearts and spirits, which receive with gratitude the revealing Word of the Father, we must answer "yes."—D.J.H.

1104. D. MUELLER, "Kingdom of Heaven or Kingdom of God?" *VigChrist* 27 (4, '73) 266-276.

It seems best to restore lines 15-16 of *P. Oxy.* 654 (= Coptic *Gospel of Thomas* 3; cf. Lk 17:21) as *kai hē bas[ileia tōn ouranōn] entos hymōn [e]stin*. The context, the length of the lacuna, and the testimony of a Manichaean psalm and of Hippolytus suggest that "kingdom of heaven" is preferable to J. A. Fitzmyer's [§ 4-813] "kingdom of God." The article concludes with a restoration of the entire logion (i.e. of *P. Oxy.* 654, lines 9-21).—D.J.H.

1105. M. SIMON, "Early Christianity and Pagan Thought: Confluences and Conflicts," *RelStud* 9 (4, '73) 385-399.

To anyone who closely analyzes the complaints against Christianity in ancient texts, clearly its main shortcoming in the eyes of a Greek or a Roman is that it deviates from usual standards of behavior. It is upbraided for its novelty and exclusiveness much more than for its doctrinal contents. Contrary to both Celsus and Tertullian, the antagonism between the learned and the unlearned is not a conflict between paganism and Christianity. It is much rather, within either of them, an opposition between the bulk of believers hardly concerned with doctrinal statements and the theologians who endeavor to think out as well as live their creed. It is particularly interesting to see that, at first by a natural impulse and a spontaneous evaluation, then by a kind of more or less conscious mimetism, pagan theology gradually got organized along lines that were ever nearer to those of Christian theology.—D.J.H.

1106. E. TESTA, "La ecclesiologia giudeo-cristiana," *EuntDoc* 25 (1, '72) 109-125.

The categories of pre-existence and of the church as the spouse form the basis of all Jewish-Christian ecclesiology. The church is depicted in early Jewish Christianity as pre-existing, a woman, a cosmic structure, the spiritual Jerusalem, the spouse of Christ, the mother of all the living, a garden within paradise, and the vessel that, amid the storms of the world, carries the faithful to eternal salvation. The principal witnesses of Jewish-Christian ecclesiology (Hermas, the Pseudo-Clementines) place its roots in the apocalyptic theme of pre-existing eschatological realities. In this respect they follow the path marked out by the Captivity Letters. Finally, the distinctive feature of Jewish-Christian theology is that its apocalyptic theme is inserted into a gnostic type of exegesis of Gen 1—2.—J.J.C.

1107. É. TROCMÉ, "Le christianisme primitif, un mythe historique?" *ÉtudThéolRel* 49 (1, '74) 15-29.

There is no proof that Christianity constituted an independent religion prior to

A.D. 70. While the Christian movement did have some distinctive features (the common meal, the apostles, etc.) and certain Pauline communities formed separate entities, the majority of Christians remained members of the local synagogues or sympathizers assisting at the synagogue services. The birth of Christianity as an independent religion must be placed in the period between the fall of Jerusalem and A.D. 100. It must be seen as a secondary effect of the crisis of 70 and of the reform within Judaism instituted by Yohanan ben Zakkai. All the Christian documents we have from this period (i.e. most of the NT and the Apostolic Fathers) must be read in this historical perspective. This means that we cannot speak of A.D. 30-70 as the period of "primitive Christianity," since we cannot consider Christianity a separate religion at this time (or even before 100).—D.J.H.

1108. R. B. WARD, "James of Jerusalem," *RestorQuart* 16 (3-4, '73) 174-190.

What emerges from the earliest evidence and tradition is that James was a brother of Jesus, one to whom the risen Christ appeared, a leader of the Jerusalem church, regarded as a pillar of the eschatological temple, engaged in the mission to the Jews, but sympathetic to the mission of the Gentiles. After Paul's writings two trajectories emerge, one providing the basis for James' leadership in the early church (Lk-Acts) and one providing no such basis (Mk and Mt) or even polemicizing against it (Jn). An analysis of extra-canonical and patristic texts allows us to see other trajectories that view James as a model of the Pharisaic type of righteousness or as the recipient of a secret revelation after Jesus' resurrection. Even these traditions built upon elements that were certainly historical, e.g. James' death as a martyr and his fraternal relationship with Jesus.—D.J.H.

Gnosticism

1109. H.-G. BETHGE, "'Nebront.' Die zweite Schrift aus Nag-Hammadi-Codex VI," *TheolLitZeit* 98 (2, '73) 97-104.

Translation of CG VI,2, which is sometimes entitled "The Thunder," with a brief introduction, by the Berlin research group, who read the first word of the title as the name of a mythological figure "Nebront."—G.W.M.

1110. C. COLPE, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi I," *JahrbAntChrist* 15 ('72) 5-18.

Detailed descriptions or analysis of the eight works in Nag Hammadi Codex VI, of which three are clearly Hermetic and two others have some affinity with Hermetism. The old question of the origin of the Gnostic redeemer figure appears to have a broader context in light of the Lithargoel-Jesus figure of the first tractate. Moreover, the question of whether Gnosticism is pre-Christian or a post-Christian heresy is placed in a new light also: whatever the chronology, Gnosticism and early Christianity are seen more and more to be independent of each other in their basic orientation. In addition, the apparently apocalyptic elements in some documents may reveal something of the historical situation behind them.—G.W.M.

1111. G. FAU, "De Priscillien aux Cathares. Survivances gnostiques en Occident," *CahCercErnRen* 22 (84, '74) 1-24.

Outlining briefly the principal elements of Gnosticism reveals many similarities

to Christianity but also many profound differences. Even though by the beginning of the 4th century Christianity had emerged triumphant from the struggle with paganism, the echoes of ancient beliefs continued to be heard within the church. In a recent work M. Dando traces the origins of Catharism to Priscillianism and suggests analogies of the latter with gnosis. It is these analogies that the present article tries to develop: the Priscillian attitude to Scripture, their denial of the Trinity, their doctrines of the incarnation and of creation, their hatred of the flesh, their practice of abstinence, and their links with astrology and magic. But one essential element of Gnosticism is missing: there is no mention of the Eons.—S.B.M.

1112. K. M. FISCHER, "Der Gedanke unserer grossen Kraft (Noêma). Die vierte Schrift aus Nag-Hammadi-Codex VI," *TheolLitZeit* 98 (3, '73) 169-176.

Translation of CG VI,4, "The Thought of Our Great Power," with a brief introduction, by the Berlin research group; the translation is presented in 27 sense-units.—G.W.M.

1113. W.-P. FUNK, "'Authentikos Logos.' Die dritte Schrift aus Nag-Hammadi-Codex VI," *TheolLitZeit* 98 (4, '73) 251-259.

Translation of CG VI,3, "Authoritative Teaching," with a brief introduction, by the Berlin research group.—G.W.M.

1114. B. LAYTON, "The Text and Orthography of the Coptic *Hypostasis of the Archons* (CG II, 4 Kr.)," *Zeitschrift für Papyrologie und Epigraphik* 11 (2, '73) 173-200, plate IVc.

A detailed study of the text of CG II,4 including (1) readings and restorations, (2) textual and grammatical notes, and (3) an analysis of the orthography. The research is based on a first-hand collation of the original papyrus and refers to the edition of R. A. Bullard, *The Hypostasis of the Archons* (1970).—G.W.M.

1115. J. MAGNE, "L'exaltation de Sabaôth dans *Hypostase des Archontes* 143, 1-31 et l'exaltation de Jésus dans *Philippiens* 2, 6-11 ou La naissance de Jésus Christ," *CahCercErnRen* 21 (83, '73) 1-56.

The first part deals with the witness, principally cultic, to the identification of Jesus with the God of the OT, as in the Roman Preface, the Trisagion, the *Didache*, etc., as well as in 1 Cor 10:4, 9; Jude 5-7; Jn 8:56-58; 5:46; 12:39-41. The second part takes up the parallelism of the account of Paradise in Gen 2:9—3:19 with that of the disciples on the road to Emmaus in Lk 14:13-35. This leads to a comparison of the paradisiac account with the Dialogue on the crater in *Corpus Hermeticum* 4.3-4 in order to reveal the triple destiny of the OT God: the *Pantokratōr*, the fallen prince of this world, and finally the rehabilitated Sabaoth honored as a second god, identified with the gnostic savior Jesus and with the Jewish Messiah who became Jesus Christ.

The third and major part of the article takes up the various stages that led to the almost complete definition of the savior as Jesus Christ, the Son of God made man. Thus the Messiah, the gnostic savior, the fall of Ialdabaoth and his subsequent exaltation as Sabaoth in *The Hypostasis of the Archons*, the fusion of the savior Jesus with the Lord Sabaoth into one person, the assimilating of Jesus-Sabaoth

to the Christ and of the Christ to Jesus-Sabaoth as the only-begotten, as the Word, and as the Son of Man are all successively discussed. This leads to the concluding consideration of the liturgical function of the hymn in Phil 2:6-11 in comparison with the *Didache* and the so-called *Apostolic Tradition* of Hippolytus.—S.B.M.

1116. J.-P. MAHÉ, "La prière d'actions de grâces du codex VI de Nag-Hamadi et le discours parfait," *Zeitschrift für Papyrologie und Epigraphik* 13 (1, '74) 40-60, plate III.

The Hermetic prayer of CG VI,7 is presented in a critical synoptic edition with translation, Coptic text, Greek parallel from Louvre Papyrus 2391 (Mimaut), and Latin parallel from *Asclepius* 41. The different versions have a common source in two recensions; the Latin is an adaptation. A hypothetical reconstruction of the original suggested by L. Koenen is presented. The prayer may originally have formed the conclusion of the "Perfect Discourse" mentioned by Lactantius, *Divinae Institutiones* 6.25.—G.W.M.

1117. J.-P. MAHÉ, "Le sens et la composition du traité hermétique, 'L'Ogdoade et l'Ennéade', conservé dans le codex VI de Nag Hamadi," *RevSciRel* 48 (1, '74) 54-65.

CG VI,6 consists of a dialogue of Hermes with his son (Tat) that is new to Hermetic literature. The title is lost, but the work clearly deals with the ogdoad and the ennead, the latter term unique in the literature. A careful comparison with *Corpus Hermeticum* 13 reveals close similarities in both structure and content. In addition, the work shares several points in common with the *Poimandres* and with Gnostic documents. Like C.H. 13, the new dialogue attests to a Hermetism that rests on interior religious experience.—G.W.M.

1118. L. H. MARTIN, JR., "Note on 'The Treatise on the Resurrection' (CG I,3) 48.3-6," *VigChrist* 27 (4, '73) 281.

The answer to the question, "What then is the resurrection?" should be translated: "It is the continual revelation to those who have arisen." This sense is confirmed in 48.34, where we read again that the resurrection is revelation. Thus the resurrection is described as a state of being rather than as historical event.—D.J.H.

1119. L. H. MARTIN, JR., "'The Treatise on the Resurrection' (CG I,3) and Diatribe Style," *VigChrist* 27 (4, '73) 277-280.

The address to Rheginos as "my son," the exchange between the singular and the plural address, the "framing" of the argument, the question/answer format, the citation of well-known men as an ornament, the use of athletic metaphors, some phrases characteristic of the diatribe style, numerous examples of *parallelismus membrorum*, the role of personal conviction, and the liveliness of the argument are indications of the influence of the Cynic-Stoic diatribe style on the treatise. Recognition of this conventional style calls into question M. L. Peel's conclusion in his *Epistle to Rheginos* (1969) of a rather personal *Sitz im Leben* for the letter. In fact, Rheginos may be a feigned rather than an actual questioner.—D.J.H.

1120. J. E. MÉNARD, "L'Évangile selon Thomas," *LavThéolPhil* 30 (1, '74) 29-45.

This installment presents a French translation of the Coptic text of the *Gospel of Thomas* discovered at Nag Hammadi. [To be continued.]

1121. G. QUISPEL, "From Mythos to Logos," *Eranos-Jahrbuch* 39 ('70) 323-340.

The earliest known form of Gnosticism, which is connected with Simon Magus and Helen, had its roots in mythological concepts (e.g. the divine Wisdom, the Taheb). Valentinus undoubtedly knew the myth of the *mētropatōr* that we find in the *Apocryphon of John*, but he christianized the system. The links from Valentinus through Heracleon and the *Tractatus Tripartitus* to Origen show the great influence gnosis had on Origen. Plotinus, Valentinus, and Origen do not represent the same spirit of late antiquity phenomenologically speaking, but both Origen and Plotinus were historically influenced by Valentinian gnosis.—D.J.H.

1122. H.-M. SCHENKE, " 'Die Taten des Petrus und der zwölf Apostel.' Die erste Schrift aus Nag-Hammadi-Codex VI," *TheolLitZeit* 98 (1, '73) 13-19.

Translation of CG VI,1, "Acts of Peter and the Twelve Apostles," with a brief introduction, by the Berliner Arbeitskreis für koptisch-gnostische Schriften, which is under the leadership of H.-M. Schenke.—G.W.M.

1123. D. M. SCHOLER, "Bibliographia gnostica: Supplementum III," *NovTest* 15 (4, '73) 327-345.

The third in a series of annual supplementary bibliographies to the author's *Nag Hammadi Bibliography* (1971). The purpose, pattern and limits of this supplement are the same as those of the preceding ones [§§ 16-1092; 17-1225]. It includes items published in 1972 as well as earlier items that had not been included previously.—D.J.H.

1124. J. H. SIEBER, "An Introduction to the Tractate Zostrianos from Nag Hammadi," *NovTest* 15 (3, '73) 233-240.

Codex VIII of the Nag Hammadi corpus consists of the tractate *Zostrianos* and the *Letter of Peter to Philip*. Since Porphyry mentions Zostrianos in his *Life of Plotinus* 16, the document is not to be dated later than Plotinus' death in A.D. 270. The document is a valuable source for the background of Plotinus and his work. Lacking all Christian reference, it is an important resource for discussion of the question of gnostic origins, and its classic expression of religious and gnostic themes should stimulate further inquiry. There is no apparent connection between the contents of this document and the religious tradition of Zoroaster.—F.W.D.

1125. M. TARDIEU, "Les Trois Stèles de Seth. Un écrit gnostique retrouvé à Nag Hammadi," *RevSciPhilThéol* 57 (4, '73) 545-575.

Extensive introduction to CG VII,5, dealing with its situation in the codex, its title, its relation to other Nag Hammadi works and to the evidence of Porphyry (identified with the "Apocalypse of Dositheus"), its literary form, its provenance and date, its literary structure, its systematic basis, and its philosophical vocabulary. A translation of the work follows.—G.W.M.

1126. K.-W. TRÖGER, "Die sechste und siebte Schrift aus Nag-Hammadi-Codex VI," *TheolLitZeit* 98 (7, '73) 495-503.

Translation by the Berlin research group of CG VI,6, a new Hermetic dialogue "On the Eighth and the Ninth," and 7, "This is the Prayer that they Spoke," previously known from *Asclepius* 41 and Papyrus Mimaut.—G.W.M.

1127r. T. WOLBERGS (ED.), *Griechische religiöse Gedichte der ersten nachchristlichen Jahrhunderte*, vol. 1 [cf. *NTA* 17, p. 260].

A. KEHL, "Beiträge zum Verständnis einiger gnostischer und frühchristlicher Psalmen und Hymnen," *JahrbAntChrist* 15 ('72) 92-119.—The work presents very important texts and analyses but unfortunately neglects to offer translations of the hymns. Here detailed exegetical remarks are made about the hymn of Valentinus, the Naassene Psalm, the hymn to Christ from Clement of Alexandria, and three Christian hymns from the papyri. Text and translation are provided in most cases.—G.W.M.

Gnosticism, cf. § 18-1095.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

W. BARCLAY, *New Testament Words* (Philadelphia: Westminster, 1974, \$3.95), 301 pp. Indexed. LCN: 73-12737. ISBN: 0-664-20994-7.

The volume represents "an attempt to take certain great NT words and to find out what these words meant to the writers of the NT and to those who read and heard their message for the first time. To do that means seeking to trace the meaning of these words in classical Greek, in the Septuagint, where they occur there, in Hellenistic Greek and in the papyri." It includes all the words (nearly 70) originally explained in the author's *A New Testament Wordbook* and *More New Testament Words*. The index provides access, by both Greek and English, to every mention of these 70-odd words in B's 17-volume *Daily Study Bible*.

J. B. BAUER, *Scholia Biblica et Patristica* (Graz: Akademische Druck- und Verlagsanstalt, 1972, paper 160 Ö. Sch.), vii and 293 pp. Indexed. ISBN: 3-201-00793-5.

Thirty-seven brief articles published by the author in various journals and *Festschriften* between 1952 and 1970 on biblical and patristic matters. All are reproduced according to their original form and pagination. Those of direct relevance to NT studies deal with the expression "three days" [§ 3-333], *pōs* in the Greek Bible [§ 3-317], Mk 8:35 and parallels, Mk 14:4-5 and parallels [§ 4-404], the light yoke and rest according to Mt 11:28-30 [§ 6-127], the wages in Mt 20:8-16 [§ 6-458], the wedding garment in Mt 22:11-13 [§ 10-121], *polloi* in Lk 1:1 [§ 6-795], Jn 7:38 [§ 10-174], "those who love God" in Rom 8:28 and 1 Cor 2:9 and 8:3 [§ 4-145], 1 Cor 9:5 [§ 3-656], indications of a Hebrew substratum in certain sayings of Jesus [§ 7-54], the saying of Jesus in *Gospel of Thomas* 82 [§ 4-812], the Coptic *Gospel of Thomas* [§ 7-640], the Coptic *Gospel of Philip* [§ 8-1163], and Jerome and the *Gospel of the Nazarenes* on Mt 18:22 [§ 5-82].

D. M. BEEGLE, *Scripture, Tradition, and Infallibility* (Grand Rapids: Eerdmans, 1973, paper \$4.95), 332 pp. Bibliography. Indexed. LCN: 73-78218. ISBN: 0-8028-1549-9.

A revised and expanded version of *The Inspiration of Scripture* [NTA 8, p. 143], this volume deals with these major topics: the biblical concept of revelation; Scripture as revelation; revelation, history, and interpretation; traditions of the biblical period; Scripture and non-canonical traditions; traditional theories of inspiration; autographs, translations, and inspiration; inerrancy and the phenomena of Scripture; inspiration and inerrancy; verbal and content inspiration; plenary inspiration and the canon; inerrancy, infallibility, and authority; and a comprehensive view of Scripture and tradition. F. F. Bruce has contributed a brief foreword to this edition in which he observes: "Dr. Beegle's first edition was largely a demolition job. Here he has rearranged and amplified his material, given the work a new and more comprehensive title, and struck a more positive note." Beegle is professor of OT at Wesley Theological Seminary in Washington, D.C.

La Bible, trans. É. Osty and J. Trinquet (Paris: Seuil, 1973), 2620 pp., 18 maps. Indexed.

The fruit of more than 25 years of labor, this new translation of the whole Bible (including the so-called deuterocanonical writings) into French has been made directly from the original languages. For each book there is an introduction, a French translation at the top of the pages, and brief notes at the foot of the pages. Osty has translated the whole Bible with the collaboration of Trinquet and has written the introductions and notes to all the books except the Pentateuch and the Johannine corpus; these latter were done by Trinquet. The volume also contains a chronological table of biblical history, calendrical information, a table of weights

and measures, indexes of OT citations and allusions in the NT and of proper names and places, and 18 multi-colored maps.

The Bible Is for All (London: Collins, 1973, paper £1.95), 190 pp. ISBN: 0-00-215061-1.

This volume contains the texts of the nine most obviously practical papers delivered at the first Catholic world congress for the biblical apostolate held in Rome in 1971 under the auspices of the recently founded World Catholic Federation for the Biblical Apostolate. The first section, which is concerned with foundations for the biblical apostolate, has five items: J. M. Medica on the Bible and Christian teaching, P. Grech on explaining the Bible, E. A. Nida on Bible translating in today's world, O. Béguin on the work of the Bible societies, and W. M. Abbott on Common-Bible work today and tomorrow. The second section deals with the Bible in today's world and consists of four contributions: P. Murray on the church's use of Scripture, J. Rhymer on teaching Christian teachers, J. Wijngaards on the Bible in an Indian setting, and O. Knoch on the formation and organization of a national Catholic Biblical Association. J. Rhymer has served as editor and has provided a foreword to the volume and introductory remarks for each article.

R. G. BRATCHER AND J. A. THOMPSON, *A Short Index to the Bible*, Helps for Translators, vol. XVI (London: United Bible Societies, 1973, paper \$1.15), vi and 20 pp.

Prepared on the basis of the larger *Bible Index* (1970) compiled by the same two scholars for the series, the present index has been developed primarily as a model for adaptation into other languages so that such an index can be bound together with a Bible. Accordingly it lists key words in alphabetical order in the English language along with references to relevant passages in the OT and NT. In the preface E. A. Nida offers suggestions on how to adapt the index into languages other than English.

J.-M. CHARENSOL, *La Naissance du Nouveau Testament*, Alethina 5 (Lausanne: L'Age d'Homme, 1972, paper), 115 pp.

After introductory remarks on the canon in general and the problem of the NT canon in particular, C sketches the formation of the canon from NT times through the Apostolic Fathers ("the period of preparation") to the second half of the 2nd century ("the decisive period"). The author, now a pastor in Marseilles, concludes that the NT canon was a conscious creation and that this process most likely occurred at Rome.

Christ and Spirit in the New Testament, ed. B. Lindars and S. S. Smalley (New York: Cambridge University Press, 1973, \$23.50), xviii and 440 pp., plate. Bibliography. Indexed. LCN: 72-91367. ISBN: 0-521-20148-9.

The 27 articles in honor of C. F. D. Moule on his 65th birthday are divided into three major categories. (1) *Christ in the NT*: E. Trocmé on Christology in Mk, J. Mánek on Mt 25:31-46, G. N. Stanton on the Christology of Q, B. Lindars on the Son of Man in Johannine Christology, J. A. T. Robinson on the use of Jn for Christology today, S. S. Smalley on the Christology of Acts, B. M. Metzger on the punctuation of Rom 9:5, W. C. van Unnik on *anathema* or *kyrios* in 1 Cor 12:3, J. D. G. Dunn on the last Adam as the life-giving spirit in 1 Cor 15:45, M. E. Thrall on Christ crucified and the second Adam in the Christological debate between Paul and the Corinthians, W. G. Kümmel on individual history and world history in Gal 2:15-21, G. M. Styler on the basis of obligation in Paul's Christology and ethics, and M. Black on the Maranatha invocation and Jude 14-15 (1 *Enoch* 1.9). (2) *The Spirit in the NT*: E. Bammel on Jesus and the Paraclete in Jn 16, J. Dupont on the ascension of Christ and the gift of the Spirit according to Acts 2:33, G. Stählin on *to pneuma Iēsou* in Acts 16:7, G. W. H. Lampe on "grievous

wolves" in Acts 20:29, E. E. Ellis on Christ and Spirit in 1 Cor, R. Schnackenburg on Christ, Spirit, and church according to Eph 4:1-16, E. Schweizer on Christ and Spirit in Col, M. D. Hooker on the nonexistence of false teachers in Colossae, F. F. Bruce on the Spirit in Rev, and R. McL. Wilson on the Spirit in Gnostic literature. (3) *Christ and Spirit Today*: C. K. Barrett on the freedom of the Spirit and the institutional church, F. W. Dillistone on structure and energy in Christian communication, J. Mbiti on *ho sōtēr hēmōn* as an African experience, and D. T. Rowlingson on the moral context of the resurrection faith. The volume also contains a photograph of the honoree, an open letter from the editors, a *curriculum vitae*, a bibliography of Moule's writings through 1972, and English summaries of those articles written in German or French.

E. DINKLER, *Eirene. Der urchristliche Friedensgedanke*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philosophisch-historische Klasse, Jahrgang 1973, 1. Abhandlung (Heidelberg: Winter, 1973, paper DM 16), 48 pp., 5 plates. ISBN: 3-533-02261-7.

At the beginning of his study the author observes that the idea of *eirēnē* in early Christianity was strongly influenced by the Hebrew notion of *šālôm*, that the application of this Hebrew notion to interpreting Christ's death was the distinctively Christian contribution, and that only toward the end of the 1st century A.D. (especially through Clement of Rome) did the Greek understanding of *eirēnē* as closely related to *homonoia* begin to exercise its influence. The main part deals with peace in the OT, Greek and Latin classical writings, and the NT and early Christian works.

Das Evangelium auf dem Weg zum Menschen. Zur Vermittlung und zum Vollzug des Glaubens, ed. O. Knoch, F. Messerschmid and A. Zenner (Frankfurt: Knecht, 1973, DM 25), 359 pp. ISBN: 3-7820-0292-X.

The twenty-six articles in this volume are dedicated to H. Kahlefeld on the occasion of his 70th birthday and aim to illustrate some of the practical dimensions of theological research. Of relevance for NT study are the contributions of W. Trilling on Jesus as the pioneer and perfecter of our faith (Heb 12:2), K. Kertelge on the Sermon on the Mount as a theme for contemporary preaching, M. Limbeck on Jesus' preaching and the call for repentance, H. Leroy on Mt 26:28 and the Matthean interpretation of the Last Supper, F. Mussner on intercommunion in the light of 1 Cor, J. Ernst on temptation and watchfulness and the image of the Christian community according to Phil, F. Kamphaus on the hymn in Phil 2:6-11 and preaching, O. Knoch on the translation of Mt 11:28-30, A. Kirchgässner on Mt 12:40, A. Smitmans on Rev 19:6-9a, and E. Walter on the death of Jesus and preaching. There is also a sketch of Kahlefeld's life and work by L. Neundörfer.

Festschrift für Ernst Fuchs, ed. G. Ebeling, E. Jüngel, and G. Schunack (Tübingen: Mohr-Siebeck, 1973, DM 74), xii and 361 pp., plate. Bibliography. ISBN: 3-16-135102-9.

The first part of this volume honoring Professor Fuchs on his 70th birthday presents a photograph of the honoree, various messages of greeting, and texts of the correspondence between Fuchs and Ebeling (who has edited the letters) from 1954 through 1965. Then there are 19 articles, of which the following are most relevant to NT studies: E. Biser on language and person in respect to the NT, G. Bornkamm's sermon on Rom 9:14-24, H. Braun on Mk 2:15-17, C. Demke on theology and literary criticism in 1 Thes, H. Gollwitzer's sermon on Rev 12:7-12, L. Grane on Augustine as an interpreter of Paul, W. Harnisch on Mk 10:17-27, E. Linnemann on Jesus and John the Baptist, C. Möller on the significance of the biblical text for preaching, W. Schmithals on Lk 2:1-20, and G. Schunack on methods of interpreting a text. J. Brantschen has contributed a bibliography of Fuchs's publications.

R. W. FUNK, *A Beginning-Intermediate Grammar of Hellenistic Greek*. I: *Sight and Sound. Nominal System. Verbal System*. II: *Syntax*. III: *Appendices. Paradigms. Index*, Sources for Biblical Study 2 (2nd ed.; Cambridge, Mass.: Society of Biblical Literature, paper \$3.75, \$3.75, and \$2.50, or \$9 the set), xxx and 726 pp. (I and II); 185 pp. (III). Indexed. LCN: 72-88769. ISBN: 0-88414-025-3 (I), 0-88414-027-X (II), 0-88414-028-8 (III).

Aiming "to introduce the student to the structure of the Greek language in the briefest possible time," this grammar is constructed in broad outline as follows. The student is first introduced to the sight and sound of the language by reading actual texts. The student is then taught the system of morphological variables systematically, with a minimum amount of memorization. He learns to recognize the forms of nouns, pronouns, verbs and the like in actual texts. Finally, the student begins to read selected texts for content. He learns the commonly recurring structures of the language and acquires vocabulary in context. The third volume contains the paradigms and other grammatical materials as well as an index of Greek words.

B. GERHARDSSON, *2000 år senare. Om den genuina Kristustron* (Stockholm: Verbum, 1972, paper), 187 pp.

Twelve articles all published in Swedish between 1967 and 1971 are presented. Of most relevance to NT studies are the items on the credibility of the Bible today, research about Jesus, the view of Jesus as a revolutionary, Jesus and spiritual insight, Jesus' attitude toward life, the mystery of Golgotha, the early Christian belief in the resurrection and eternal life, and the spread of the gospel.

H. HARRIS, *David Friedrich Strauss and His Theology*, Monograph Supplements to the Scottish Journal of Theology (New York: Cambridge University Press, 1974, \$16), xv and 301 pp., 11 plates. Bibliography. Indexed. LCN: 72-93137. ISBN: 0-521-20139-X.

Described as a "theological biography," this volume aims (1) to present a picture of Strauss's life, (2) to trace the development of his thought, and (3) to clarify the theological problems with which he was confronted, to present the solutions he evolved, and to show the challenge that he issued to theology then and now. The chronological sequence of Strauss's life serves as the framework within which Harris pursues these aims. The author seeks to let Strauss speak for himself as much as possible and has prepared new translations for the many passages cited from Strauss's writings. Material from Strauss's private correspondence has been employed. The volume also presents a list of Strauss's letters and published writings as well as a bibliography of studies on his person and achievements.

Lectionarium Gruuthusianum/Het Lectionarium van Gruuthuse, ed. C. C. de Bruin, Corpus Sacrae Scripturae Neerlandicae Medii Aevi. Series Minor. Tomus II: Lectionaria, vol. 2 (Leiden: Brill, 1973, 56 gld.), x and 252 pp., plate. Indexed. ISBN: 90-04-03705-5.

This volume continues the series whose publication began in 1970 [cf. NTA 16, pp. 364-365]. The lectionary is named for the nobleman Loys van Gruuthuse (d. 1492) of Bruges, to whom it belonged. The copy of the lectionary was made in the late 14th or early 15th century, but it is certain that the translation of which it is a copy is still earlier. The main part of the volume consists of the OT and NT texts in their medieval Dutch translations as they appear in the lectionary. The headings to the readings in the lectionary are also presented. There is a brief introduction by the editor, a photograph of folio 1r, and an index of Scripture passages.

W. LINDEMANN, *Karl Barth und die kritische Schriftauslegung*, Theologische Forschung 54 (Hamburg: Reich, 1973, paper DM 10), 102 pp. Bibliography. Indexed. ISBN: 3-7924-0154-1.

Prepared as a doctoral dissertation under the direction of H. Grass and presented

to the Evangelical theological faculty at Marburg in 1971, this study is concerned with such questions as these: How did Barth understand the program for theological (as opposed to historical-critical) exegesis? What function does the historical-critical method have within theological exegesis? What relationship is there between theological exegesis and modern man as he is addressed by the preaching of the church? In the effort to deal with these issues the author pays special attention to Barth's *Die Römerbrief* and the prolegomena to *Kirchliche Dogmatik* I,1 and I,2.

Neues Testament und Kirche. Für Rudolf Schnackenburg, ed. J. Gnilka (Freiburg—Vienna: Herder, 1974, DM 68), 580 pp. Indexed. ISBN: 3-451-16628-3.

Thirty-two friends and colleagues of Professor Schnackenburg have contributed articles to mark the occasion of his 60th birthday: J. Blank on the sending of the son in Mk 12:1-12, R. Pesch on Peter's denial in Mk 14:54, 66-72 (and 14:26-31), J. B. Metz on messianic history as the history of suffering in Mk 8:31-38, K. H. Schelkle on the purpose of speaking in parables according to Mk 4:10-12, P. S. Minear on false prophecy and hypocrisy in Mt, P. Hoffmann on the primacy of Peter in Mt, E. Schweizer on the "inward" Jew according to Rom 2:28-29 and Mt 6:1-18, J. Dupont on the Christological import of the evangelization of the nations according to Lk 24:47, C. K. Barrett on subordinationist Christology in the NT with special reference to Jn 14:28, M.-É. Boismard on Jesus as the prophet par excellence according to Jn 10:24-39, F. Hahn on the call of the disciples in Jn 1:35-51, I. de la Potterie on "Behold your mother" and the acceptance of Jesus' mother by the disciples in Jn 19:27b, U. Wilckens on Jn 6:51c-58, H. Zimmermann on the Christ-hymn and the Prologue to Jn, K. Kertelge on the "revelation of Jesus Christ" in Gal 1:12, H. Schürmann on Jesus' action and word as the ultimate ethical norm according to Paul with special reference to Gal 6:2, W. Thüsing on the doctrine of justification and Christology in 1—2 Cor, F. Mussner on Eph 2 as an ecumenical model, P. Stuhlmacher on Eph 2:14-18, H. Schlier on the question of who Jesus is, A. Vögtle on theology and eschatology in the preaching of Jesus, G. Schneider on the pre-existence of Christ in the NT, C. F. D. Moule on neglected features in the problem of the Son of Man, G. D. Kilpatrick on the Eucharist as sacrifice and sacrament in the NT, W. G. Kümmel on salvation history in the NT, J. Gnilka on method and hermeneutic in exegesis, J. Reuss on explication of the Gospels from the 4th to the 9th century in the Greek church, P. Neuenzeit on exegesis and religious education, V. Hamp on Ps 110:4b and the LXX, J. Schreiner on Jer 9:22-23 as the background for Paul's self-boasting, K. Rahner on § 3 of Vatican II's *Dei Verbum*, and H. Fries on Feuerbach's challenge to theology.

The New World Dictionary-Concordance to the New American Bible (Cleveland: World, 1970, paper \$1.95), 756 pp. LCN: 72-77415. ISBN: 0-529-04540-0.

This pocket-size dictionary of the OT and NT was compiled by a group of priest-scholars in Rome as a tool for the study of the *New American Bible* (1970). The opinions on difficult problems are described as "restrained, conservative in the sense of conserving values, and yet advanced in terms of their reflection of the new principles of Scriptural study as set forth in an encyclical of Pope Pius XII and the documents of the second Vatican Council." There is an eight-page time chart of biblical history and nearly 3,000 subject entries arranged in alphabetical order.

H. RIESENFELD, *I bibliskt perspektiv* (Stockholm: Verbum, 1971, paper 35 Sw. kr.), 244 pp.

Nineteen articles in Swedish, many of which were published between 1967 and 1970, are presented. Those most relevant to NT studies deal with the Bible's impact today, archaeology and the Bible, the limitations of the quantitative method in biblical exegesis [§ 14-13], the question of the historical Jesus [§ 15-469], Col 1:15-20, the gospel as the heart and motivating force of the early church, translating the Bible into Swedish, NT Christianity and war, and the NT hymns of praise.

H. F. D. SPARKS, *On Translations of the Bible* (London: Athlone, 1973, paper 45p), 20 pp. ISBN: 0-485-14316-x.

The text of the Ethel M. Wood Lecture delivered before the University of London in 1972, this booklet first discusses ancient translations such as the Septuagint and the Vulgate, then turns to modern English translations, and finally offers suggestions on which translation to use in study and in public worship. The author suggests that the Bible student should "stick to the R.V. as his basic text, and, whenever he wishes to be up-to-date, work with the N.E.B. alongside it."

Theokratia. Jahrbuch des Institutum Judaicum Delitzchianum II. 1970-1972. Festgabe für Karl Heinrich Rengstorf zum 70. Geburtstag, ed. W. Dietrich, P. Freimark, and H. Schreckenberg (Leiden: Brill, 1973, 76 gld.), viii and 444 pp., plate. Bibliography. Indexed. ISBN: 90-04-03814-0.

This volume honoring the director of the institute contains 23 articles, of which several are relevant to NT studies: G. Mayer on the function of prayer in the OT apocrypha, A. Baumann on the fast day of Naboth and Josephus' *Life* 290-303, A. Schalit on the problem of the circular building on the middle terrace of Herod's northern palace at Masada, H. Schreckenberg on new tools for the textual criticism of Josephus' writings, B. Justus on Josephus' narrative technique, J. Schwark on Matthew the scribe and Josephus the priest, G. Braumann on *eis ti* in Mk 15:34, M. Völkel on John the Baptist's questions in Lk 7:18-23, B. Salomonsen on the suitability of self-witness and truth in Jn 8:13, C. Machalet on Paul and his opponents according to 1 and 2 Cor, V. Stolle on "the one" in Gal 3:15-29, and W. Dietrich on the cross of Christ in Paul. The volume also contains a photograph of the honoree and a list of his publications between 1927 and 1973 (compiled by Dietrich).

J. B. TYSON, *A Study of Early Christianity* (New York: Macmillan, 1973, \$8.95; London: Collier-Macmillan), xvi and 447 pp., 10 maps, 28 figures, illustrated. Bibliography. Indexed. LCN: 74-190674.

Designed chiefly for use in college-level courses that introduce students to the beginnings of Christianity, this book is intended by the author as a tool "to bore a small hole in the wall that separates the New Testament from early church history." The first part reviews the historical and cultural heritage of Christianity in Hellenism and Judaism, and the second part introduces the relevant literature of early Christianity and includes treatments of canonical and non-canonical documents up through Irenaeus. The third part focuses attention on various versions of Christianity in the first two centuries and attempts to show that Christians had not, at that time, developed a precise distinction between the orthodox and the heretical. The final section treats the early Christian understanding of the historical Jesus. The author is currently associate professor and chairman of the religion department at Southern Methodist University.

GOSPELS—ACTS

Die Aktion Jesu und die Re-Aktion der Kirche. Jesus von Nazareth und die Anfänge der Kirche, ed. K. Müller (Würzburg: Echter, 1972, paper DM 10.80; Gütersloh: Mohn; Innsbruck: Tyrolia), 168 pp. Bibliographies. ISBN: 3-429-00263-X (Echter), 3-579-04556-3 (Mohn), 3-7022-1086-5 (Tyrolia).

Because the problem of Jesus' relationship to the church has received comparatively little attention in the recent flood of literature about Jesus, this volume presents six studies on various aspects of the issue in the light of the NT: K. Müller on Jesus' eschatological expectations and the beginnings of the church, H. Geist on Jesus' call for the ingathering of Israel, H. Merklein on the circle of Jesus' disciples, K. Kertelge on Jesus and the community of his own day, R. Schnackenburg on the post-Easter community and Jesus, and Müller on the church in modern society.

Augsteins Jesus. Eine Dokumentation, ed. R. Pesch and G. Stachel (Einsiedeln: Benziger, 1972, paper DM 8.50), 139 pp. ISBN: 3-545-23021-X.

Eleven critiques of R. Augstein's *Jesus Menschensohn* (1972), most of which were first published in German newspapers and periodicals. The contributors are Pesch [§ 17-461r], U. Wilckens, S. Ben-Chorin, W. Kasper, K. Rahner, N. Greinacher, E. Schweizer, G. Uellenberg, K. Deschner, O. Kaiser (with Pesch), and Stachel.

Der barmherzige Samariter, ed. W. Jens (Stuttgart: Kreuz, 1973, paper DM 16.80), 189 pp. ISBN: 3-7831-0413-0.

The volume begins with Jens's German translation of Lk 10:25-37 and then presents eighteen brief reflections on various aspects of the text. The contributors are Jens, C. Amery, H. Heissenbüttel, H. Braun, W. Dirks, G. Bornkamm, W. and R.-E. Schulz, K. Scharf, N. Greinacher, F. Heer, E. Kogon, G. Anders, I. Fetscher, M. Greiffenhagen, T. Brocher, D. Sölle, E. Wulff, and H. Weigel.

O. BATTAGLIA, *La teologia del dono. Ricerca di teologia biblica sul tema del dono di Dio nel Vangelo e nella I Lettera di Giovanni*, Collectio Assisiensis 7 (Assisi: Porziuncola, 1971, paper 2,800 L), 278 pp. Bibliography.

After introductory remarks on the use of the phrase "the gift of God" in works that can be said to comprise John's cultural and religious background, the author examines the terminology (e.g. *dōrea*, *didōmi*) related to the theme in Jn and 1 Jn. Then there is an investigation of Jesus Christ as the gift of God to the world, as the fullness of the gift of God, and as the source of the gift of God in the Johannine writings. Finally, there is a discussion of the love of God as the cause of every good gift. In his preface B thanks D. Mollat of the Gregorian University, who directed his research.

E. BISER, *Der Helfer. Eine Vergegenwärtigung Jesu* (Munich: Kösel, 1973, DM 28), 264 pp. ISBN: 3-466-20157-8.

After brief introductory remarks, this volume presents a series of meditations on the person of Jesus and his contemporary significance. They are arranged under these major headings: origin, decision, consciousness, proclamation, community, the passion, and the consummation. The author is professor of fundamental theology at Würzburg and director of the Herman Schell Institute.

Y. CHRISTE, *La vision de Matthieu (Matth. XXIV-XXV). Origines et développement d'une image de la Seconde Parousie*, Bibliothèque des Cahiers Archéologiques X (Paris: Klincksieck, 1973, 110 F), 93 pp., 120 figs. Bibliography. ISBN: 2-252-01524-1.

This volume aims to set forth the origins and development of the artistic representation of the second coming of Christ according to Mt 24—25 and to establish a typology that may be useful in understanding other images of the second coming. Four major iconographic types are discerned and described in artistic representations between the end of the 8th century and the 15th century: the half-portrait of Christ enthroned or standing above the cross, the half-portrait of Christ enthroned or standing beneath the cross, Christ standing and holding the cross, and Christ sitting or standing and accompanied by an angel carrying the cross. This volume constitutes the first part of a study whose second part will deal with the visions of the kingdom in Rev. Indexes to both volumes will appear in the second part.

M. DIBELIUS, *Studies in the Acts of the Apostles*, ed. H. Greeven (London: SCM, 1973, paper £1.80), ix and 228 pp. Indexed. ISBN: 0-334-01584-7.

The SCM "study edition" of a work first published in English in 1956, this volume contains eleven studies on various aspects of Acts: style criticism (1923), Paul on the Areopagus (1939), Paul in Athens (1939), the text (1941), the

Apostolic Council (1947), Acts as a historical source (1947), the conversion of Cornelius (1947), Luke as the first Christian historian (1948), the speeches and ancient historiography (1949), Acts in the setting of the history of early Christian literature, and Paul in Acts.

J. R. DONAHUE, S.J., *Are You the Christ? The Trial Narrative in the Gospel of Mark*, Dissertation Series 10 (Cambridge, Mass.: Society of Biblical Literature, 1973, paper \$2.50), xi and 269 pp. Bibliography. Indexed. LCN: 73-81373. ISBN: 0-88414-021-0.

This volume attempts to apply the method of redaction criticism to the Markan narrative of the trial before the Sanhedrin (Mk 14:53-65)—a section of Mk not studied before from this viewpoint. After a survey of previous research on the passion narrative and a discussion of the method of redaction criticism, the author presents a detailed literary analysis of the Markan trial narrative and then focuses on the Temple-saying of 14:58 and the Christological material of 14:61-62. The final chapter seeks to relate the trial narrative to the Gospel as a whole. The study was originally prepared as a doctoral dissertation under the direction of N. Perrin and presented to the University of Chicago in 1972. Donahue is now assistant professor of NT at Vanderbilt.

P. F. ELLIS, C.S.S.R., *Matthew: His Mind and His Message* (Collegeville, Minn.: Liturgical Press, 1974, paper \$4.95), x and 179 pp. Bibliography.

This book aims to reach the mind of Matthew and to ascertain the theological message he sought to communicate to his Jewish-Christian readers at the end of the 1st century A.D. The first part ("rabbinic Matthew") deals with Matthew's background, audience, sources, and methodology, while the second part ("meticulous Matthew") is a study of how Matthew structured, arranged, and interpreted his source materials in order to make his Gospel as a whole reflect his mind and communicate his message. The third part ("theological Matthew") is concerned with the essentials of his message: namely, his Christology and his ecclesiology. Throughout his study, Ellis, who now teaches at Fordham University, employs the method of composition criticism—the analysis of a work as a whole in order to ascertain thereby the author's overall purpose and viewpoint. A chapter has been published in *BibToday* [§ 18-853].

T. FAWCETT, *Hebrew Myth and Christian Gospel* (London: SCM, 1973, £3.50), ix and 324 pp. Indexed. ISBN: 0-334-00606-6.

After a sketch of the debate about the impact of myth on the Gospels and remarks on the nature and function of myth, the author presents his material according to this pattern: (1) creation mythology and the Gospels—the old and the new creation, light in the darkness, the sea, the Satanic serpent; (2) the coming of the Son—the expected one, from the waters of the Jordan, the nativity stories, the descent from heaven; (3) Jesus at the center—Jerusalem and its rivals, Christ entombed and risen, the temple of God, the king of Israel, the new creation; (4) paradise—paradise lost and regained, the tree, the rivers of paradise, the eschatological feast. Fawcett is principal lecturer and head of the divinity department at Chester College of Education.

L. FREY, *Analyse ordinale des évangiles synoptiques*, École pratique des hautes études—Sorbonne. Sixième section: Sciences économiques et sociales. Mathématiques et sciences de l'homme XI (Paris: Gauthier-Villars, 1972, cloth 135 F, paper 98), 383 pp. Bibliography.

With the extensive use of mathematical formulas, charts, schemata, and diagrams, the volume concentrates on the parallel passages of the Synoptic Gospels, based mainly on B. de Solages's *Synopse*. The first part deals with the theoretical framework and discusses the theories of permutations, insertions, and repetitions within the Synoptic pericopes, while the second part is concerned with the different units,

the Synoptic sections, and their organization and designation in concordances. The third part has to do with schemata of filiation, sequence, and sources. Identity of order, inversion, and repetition are used to provide the coordinates for plotting the interrelationship of the pericopes. Frey's thesis has been discussed in several recent articles in *RechSciRel* [§§ 17-881, 884, 890].

B. E. GÄRTNER, *Markus evangelium*, Tolkning av Nya Testamentet II (Stockholm: Verbum, 1970, 57 Sw. kr.), 412 pp.

In his introduction Bishop Gärtner, formerly of Princeton University, treats the figure of Mark, his purpose in writing his Gospel, his achievement as an author, his intended audience, and the date of composition. Then the Gospel is discussed according to his pattern: introduction (1:1-13); Jesus begins his public activity (1:14—3:6); Jesus continues his activity in Galilee (3:7—6:13); Jesus begins working outside of Galilee (6:14—8:26); Jesus gives instructions about his mission and about discipleship (8:27—10:52); the final days in Jerusalem before being arrested (11:1—13:37); Jesus suffers, dies, and is raised up (14:1—16:8). The commentary was first published in 1967.

L. GASTON, *Horae Synopticae Electronicae. Word Statistics of the Synoptic Gospels*, Sources for Biblical Study 3 (Cambridge, Mass.: Society of Biblical Literature, 1973, paper \$2.50), iii and 101 pp. Indexed. LCN: 73-85880. ISBN: 0-88414-023-7.

This analysis of the Synoptic vocabulary produced with the aid of a computer is designed to supplement, correct and bring up to date such already available tools as J. C. Hawkins's *Horae Synopticae* (1909) and R. Morgenthaler's *Statistik des neutestamentlichen Wortschatzes* (1958). Every word in K. Aland's *Synopsis* except the definite article has been included along with an assignment (1) to a source: Mk, Q, QMt, QLk, M(atthew only), L(uke only), Mt add and Lk add; and (2) to a form-critical category: E(ditorial sentence), L(egend), A(pothegm), M(iracle story), G(leichnis), P(rophetic saying), R(ule or law saying), W(isdom saying), C(hristological saying, *Ich-Wort*), Q (explicit OT quotation), and H(ymns). The statistical procedure employed involves the use of the binomial distribution to determine whether a word occurs extraordinarily frequently in any particular source or form. Gaston is also the author of *No Stone on Another* (1970).

W. HENDRIKSEN, *New Testament Commentary. Exposition of the Gospel According to Matthew* (Grand Rapids: Baker, 1973, \$14.95), viii and 1015 pp. Bibliography. LCN: 54-924. ISBN: 0-8010-4066-3.

In a 74-page introduction to the Gospels in general, the author presents remarks on the four Gospels and discusses the origin and reliability of the Synoptics. Then in a 21-page introduction to Mt he deals with characteristics, authorship (Matthew, one of the Twelve), date (A.D. 63-66), place (Palestine or environs), and purpose (to win the Jews for Christ). The main part of the volume is a verse-by-verse commentary. The general theme is summarized in the phrase "the work which thou gavest him to do" that governs the major divisions of the commentary: its beginning or inauguration (1:1—4:11), its progress or continuation (4:12—20:34), and its climax or culmination (21:1—28:20). The author has served as professor of NT literature at Calvin Seminary between 1942 and 1952 and is pastor emeritus of the Creston Christian Reformed Church in Grand Rapids, Michigan.

Herald Biblical Booklets (Chicago: Franciscan Herald, 1973, paper \$.95 each).

R. J. KARRIS, O.F.M., *Following Jesus: A Guide to the Gospels*, 59 pp. LCN: 73-4631. ISBN: 0-8199-0147-6.

G. W. MACRAE, S.J., *Faith in the Word. The Fourth Gospel*, 58 pp. LCN: 73-0146. ISBN: 0-8199-0217-0.

D. SENIOR, C. P., *Matthew: A Gospel for the Church*, 78 pp. LCN: 73-11112. ISBN: 0-8199-0216-0.

These three booklets continue the series initiated in 1972 [NTA 17, p. 400] under the general editorship of R. J. Karris. After brief remarks on the nature of the Gospels, K calls attention to the basic orientations of each Gospel: following Christ the teacher (Mt), the crucified Jesus (Mk), the poor Jesus (Lk) and Jesus the Word of love (Jn). MacRae begins by describing "the problem of the Fourth Gospel" and then highlights the results of contemporary Johannine scholarship from the perspective of the sign and symbol of God's love, the cross of Jesus. Senior first investigates how and why Matthew wrote his Gospel and then examines its structure, its portrayal of Jesus, its understanding of discipleship, and its view of history.

J. M. HULL, *Hellenistic Magic and the Synoptic Tradition*, Studies in Biblical Theology, second series, 28 (London: SCM, 1974, paper £2.60), xii and 192 pp. Bibliography. Indexed. ISBN: 0-334-00610-4.

After describing the discovery of various sources (magical papyri, tablets, amulets, ostraca, magical apparatus) for understanding Hellenistic magic and its impact on NT studies, the author sketches the main features of Hellenistic magic and investigates the magical aspects of miracles in antiquity. Then, a discussion of the impact of the magical tradition on Mark is followed by treatments of its impact on Luke ("the tradition penetrated by magic") and Matthew ("the tradition purified of magic"). Since 1968 Hull has been lecturer in education in the School of Education of Birmingham University.

A. M. HUNTER, *The Work and Words of Jesus* (rev. ed.; Philadelphia: Westminster, 1973, paper \$3.50), 230 pp. Indexed. LCN: 73-7559. ISBN: 0-664-24976-0.

This sketch of the career of Jesus according to the Gospels begins with an examination of sources and chronology; the geographical, historical, and religious background; and Jesus' birth and early years, the Baptist's mission, and the baptism and temptation of Jesus. The main section describes the ministry of Jesus up to the transfiguration, then discusses the miracles and the teachings of Jesus on various topics, and concludes with the story of the journey to Jerusalem and the events that led to the passion and resurrection. In three appendixes the author presents in English translation his reconstructions of the sources Q, M, and L respectively. In his preface H states that he has revised the text of the 1950 edition thoroughly and, in particular, has omitted the chapter on the quest of the historical Jesus and has relied much more extensively on the evidence of Jn.

W. H. KELBER, *The Kingdom in Mark. A New Place and a New Time* (Philadelphia: Fortress, 1974, \$8.50), xii and 173 pp. Bibliography. Indexed. LCN: 73-88353. ISBN: 0-8006-0268-4.

Based upon a doctoral dissertation directed by N. Perrin and submitted to the faculty of the Divinity School at the University of Chicago in 1970, this volume is a redaction-critical analysis of Mk 1—13. The chapters of Mk are treated according to this pattern: arrival and conflict of the kingdom (1:1—3:6), the mystery of the kingdom (4:1-34), expansion and unity of the kingdom (4:35—8:21), the future of the kingdom (8:22—10:52), collapse and reorientation of the kingdom (11:1-25), the kingdom's involvement in the fall of Jerusalem (13:1-37). The author concludes that Mk was written in Galilee sometime after A.D. 70 and was intended to meet the crisis precipitated by the destruction of Jerusalem. Mark urges a return to the very beginning of Christianity, the life and ministry of Jesus. Kelber is now assistant professor in the department of religious studies at Rice University.

Die Kinder im Evangelium, ed. G. Krause, Praktische Schriftauslegung, Band 10 (Stuttgart—Göttingen: Klotz, 1973, DM 28), 112 pp., 8 plates. ISBN: 3-525-59169-1.

In this volume Mk 10:13-16 (= Mt 19:13-15; Lk 18:15-17) is analyzed from

various perspectives. After brief introductory remarks by the editor and German translations of the texts, G. Klein examines the pericope in the light of literary history, redaction-history, and tradition-history and concludes with suggestions about preaching from this passage. The other three contributions are concerned with the history of the passage's interpretation (I. Ludolphy), the history of art based on the pericope (B. and B. Diebner), and the contemporary understanding of Jesus as the *Kinderfreund* (G. Krause).

G. E. LADD, *The Presence of the Future. The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974, paper \$4.50), xiv and 370 pp. Bibliography. Indexed. LCN: 73-11026. ISBN: 0-8028-1531-6.

This new edition of *Jesus and the Kingdom* [NTA 9, p. 285] features a new preface, a revised and updated first chapter on the debate over eschatology, and an updated bibliography. Aiming to expound the theology of the Synoptic Gospels regarding the kingdom of God, the author proceeds from the convictions that the "Gospels are both reports of what Jesus said and did, and interpretations of the meaning of his acts and words" and "that this interpretation corresponds to the events which occurred in history, and that the interpretation goes back to Jesus himself."

W. L. LANE, *Commentary on the Gospel of Mark*, New International Commentary on the New Testament 2 (Grand Rapids: Eerdmans, 1974, \$12.95), xvi and 652 pp. Bibliography. Indexed. LCN: 73-76529. ISBN: 0-8028-2340-8.

In his preface the author sets forth as his aims to allow Mark to speak as a distinctive witness to Jesus, to reconstruct the life-situation that called forth the Gospel, and to place the study of Mk within the frame of reference offered by contemporary Gospel research. He traces the origins of this Gospel to the Neronian persecution of the Christians following the great fire of Rome in A.D. 64; what "was required by the situation was a substantial tract which would sustain Christians who were exposed to suffering and death for Jesus and the gospel." Mark is described as "a theologian of the first rank." The main part of the volume is devoted to a detailed commentary on the text of Mk from the American Standard Version of 1901. There are additional notes on repentance in rabbinic literature, the supplementary endings to the Gospel, and the theology of the Freer Logion. Lane is also co-author of *The New Testament Speaks* (1969).

J. LANGE, *Das Erscheinen des Auferstandenen im Evangelium nach Mattäus. Eine traditions- und redaktionsgeschichtliche Untersuchung zu Mt 28, 16-20*, Forschung zur Bibel 11 (Würzburg: Echter, 1973, paper DM 42), 573 pp. Bibliography. Indexed. ISBN: 3-429-00338-5.

Originally prepared as a doctoral dissertation under the direction of R. Schnackenburg and presented to the theological faculty at Würzburg in 1973, this study begins with a detailed investigation of the terms found in Mt 28:16-20 and of the Christology in and behind Mt 28:18b(-20). The second major section deals with the place of the meeting with the risen Lord, the genesis of the account, and the encounter as presented in Mt. In his concluding remarks the author calls attention to the relationship between this pericope and the Q logion in Mt 11:27/Lk 10:22, the function of Mt 28:16-20 as an inclusion, and the theological significance of the passage for Matthew and for modern interpreters.

K. MALY, *Jesus: Anweisung zur Kritik an Gesellschaft, Mensch und Religion* (Kevelaer: Butzon & Bercker, 1973, paper DM 11.80), 172 pp. Indexed. ISBN: 3-7666-8573-2.

Aiming to make the preaching of Jesus readable and intelligible to people of our time, the author divides his treatment into three major sections: the critique of social conditions (What must I do?), the critique of men (Who am I?), and the critique of religion (How do I find God?). Maly has also recently published *Wie entstand das Neue Testament?*

H.-J. MICHEL, *Die Abschiedsrede des Paulus an die Kirche Apg 20,17-38. Motivgeschichte und theologische Bedeutung*, Studien zum Alten und Neuen Testament 35 (Munich: Kösel, 1973, paper DM 32), 116 pp. Bibliography. Indexed. ISBN: 3-466-25335-7.

Originally prepared as a doctoral dissertation under the direction of A. Vögtle and presented to the theological faculty at Freiburg in 1970, this study begins with a review of research on the speeches in Acts and then presents a detailed literary-critical analysis of Acts 20:17-38 (translation, textual criticism, structure, style). The second part is concerned with the *Gattung* of the farewell discourse and examines OT, intertestamental, and NT examples in an effort to isolate the important characteristics of the *Gattung*. The final part investigates the function of Paul's farewell discourse in Acts as a whole, the major themes of the speech, and Luke's place as a theologian.

T. R. MORTON, *Knowing Jesus* (Philadelphia: Westminster, 1974, paper \$2.95), 153 pp. LCN: 73-16342. ISBN: 0-664-24982-5.

After investigating how one person can know another rather than just knowing about him, the author examines ways we can "know Jesus" (e.g. in worship, art, and change of attitudes) and then explores the impact this knowledge should have on action. The author is lecturer in sociology at New College, Edinburgh, and honorary lecturer at Edinburgh University.

J. PANAGOPOULOS, *Ho Prophētēs apo Nazaret. Historikē kai theologikē meletē tēs peri Iēsou Christou eikonos tōn Euaggeliōn* (Athens: privately printed, 1973, paper), 226 pp. Bibliography. Indexed.

Intended as an examination of the Gospel tradition about Jesus as the prophet, this study begins with an investigation of prophecy in Judaism (e.g. apocalyptic, Philo and Josephus, Qumran) and then treats topics such as the New Covenant and the old prophecy, the reappearance of the prophetic Spirit, the prophetic work of John the Baptist, and the tradition of the eschatological prophet in the NT. The last two major parts deal with Jesus Christ as the end of the old prophecy and as the center of the new prophecy in the light of the evidence of the Gospels. The volume is part of a doctoral dissertation prepared for the theological faculty of the University of Athens and is available from the author at Mantika 1, Athens 812, Greece.

N. PERRIN, *A Modern Pilgrimage in New Testament Christology* (Philadelphia: Fortress, 1974, \$6.25), x and 148 pp. Bibliography. Indexed. LCN: 73-88352. ISBN: 0-8006-0267-6.

The main part of this volume consists of seven previously published studies; they deal with Mk 14:62 as the end-product of a Christian pesher-tradition [§ 10-929], the Son of Man in ancient Judaism and primitive Christianity [§ 11-1006], recent trends in research in the Christology of the NT, the Son of Man in the Synoptic tradition [§ 13-843], the creative use of the Son-of-Man traditions by Mark [§ 13-186], the use of (*para*)*didonai* in connection with the passion of Jesus in the NT, and the Christology of Mk as a study in methodology [§ 16-168]. These essays have been copy-edited for consistency in style but have not been revised. Where P wishes to take note of subsequently published work or to modify his position, he has added a postscript. There are also brief introductory and concluding chapters. The title of this volume alludes to the *Festschrift* published in honor of P's 50th birthday [NTA 16, p. 236].

H. RÄISÄNEN, *Die Parabeltheorie im Markusevangelium*, Schriften der Finnischen Exegetischen Gesellschaft 26 (Helsinki: Finnish Exegetical Society, 1973, paper), 137 pp. Bibliography. Indexed. ISBN: 951-95184-0-1.

The volume begins with a detailed analysis of Mk 4:11-12 and questions whether

these verses should be taken as representing Mark's own theory of parables. After studying the term *parabolē* and the relationships of Jesus with the people and the disciples respectively in the parables, there is an extensive redaction-critical investigation of Mk 4:1-34. By way of conclusion the author distinguishes three stages in the development of the text: the older missionary view (especially in vv. 9, 14-20, 33), the separatist view (especially vv. 10a, 11-12, 34), and Mark's own didactic view. Räisänen is also the author of *Die Mutter Jesu im Neuen Testament* (1969) and *The Idea of Divine Hardening* (1972).

G. REIM, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, Society for New Testament Studies Monograph Series 22 (New York: Cambridge University Press, 1974, \$17.50), xiii and 315 pp. Bibliography. Indexed. LCN: 72-76086. ISBN: 0-521-08630-2.

The revision of a doctoral dissertation presented to Oxford University in 1967, the study deals with these major issues in Jn: the OT citations; the use of the OT apart from the citations; the use of the OT apocrypha; the OT background of the Signs-source and the material related to the Synoptics; the linguistic background in the light of the OT citations, allusions, and vocabulary; and the OT background of its unique Christology. There are appendixes on the composition of the Fourth Gospel in view of its OT background, the limits and possibility of typology in the Gospel, and the significance of the OT for Bultmann's commentary on Jn. By way of conclusion the author observes that the Evangelist comes out of "wisdom circles" whose language and thought were shaped by the OT.

A. RINCON, *Tú eres Pedro. Interpretación de 'piedra' en Mat. 16, 18 y sus relaciones con el tema bíblico de la edificación*, Colección Teológica (Pamplona: Ediciones Universidad de Navarra, 1972, paper), 163 pp. Bibliography.

The first doctoral dissertation presented to the theological faculty at the University of Navarra, this study (directed by J. M. Casciaro Ramírez) begins with a discussion of the debate about the authenticity of Mt 16:18-19 and an investigation of the patristic interpretations of "the rock." Then, after an analysis of *Petros* and the related terms *petra* and *Kēphas* in the NT, Mt 16:18 is viewed in its present context and against the background of the OT and Judaism. Finally, the text is interpreted in relation to the biblical notions of "rock" and "building." In the light of this broad biblical-theological background, the apparent contradictions between Mt 16:18 and 1 Cor 3:11 (and Eph 2:20-21) are examined in an attempt to resolve them.

L. SCHENKE, *Studien zur Passionsgeschichte des Markus. Tradition und Redaktion in Markus 14,1-42*, Forschung der Bibel 4 (Würzburg: Echter, 1971, paper DM 42; Stuttgart: Katholisches Bibelwerk), xxvii and 570 pp. Bibliography. Indexed. ISBN: 3-429-00238-9 (Echter).

Originally prepared as a doctoral dissertation under the direction of W. Pesch and presented to the Catholic theological faculty at Mainz in 1971, this study is concerned with Mark's redactional activity in the passion narrative. The main part of the volume consists of a pericope-by-pericope investigation of Mk 14:1-42 that attempts to distinguish tradition from redaction and to determine Mark's own theological viewpoint wherever possible. Mk 14:1-42 has been chosen because certain sections of it (vv. 3-9, 12-16, 22-25) are often seen as being secondary in their present context, because 14:43 seems to mark the start of a new section, and because there is a unity of theme in the passage that reaches its high point in vv. 41-42. Schenke is also the author of *Auferstehungsverkündigung und leeres Grab* (1968), a study of Mk 16:1-8.

T. J. SMITH, *The Mighty Message of Mark* (Winona, Minn.: St. Mary's College Press, 1973, paper \$3.60), 267 pp. Illustrated. LCN: 73-81824.

The author has divided Mk into eleven sections in each of which a large portion

of the RSV translation is presented and then three major questions are asked: What's happening here? Where did this message come from? So what? Photographs of contemporary scenes are used to illustrate points from the Gospel. The volume was prepared in connection with the author's work as a religious education coordinator for high school and adult groups.

H. M. TEEPLE, *The Literary Origin of the Gospel of John* (Evanston: Religion & Ethics Institute, 1974, paper \$6), x and 297 pp. Bibliography. Indexed. LCN: 73-87487.

An investigation of the question of whether one author or several are responsible for the present form of Jn. The first part is a comprehensive survey of theories from 1796 to 1973, classifying them as single author, source, redaction, or accidental displacement theories. The second part presents the author's own solution with a literal English translation of the Greek text separated into two main sources, the work of the editor and the additions of the redactor. The work of each writer is identified chiefly on the basis of his linguistic characteristics. Methodology is discussed, and a new theory of the origin of the Prologue is given.

G. THEISSEN, *Urchristliche Wundergeschichten. Ein Beitrag zur formgeschichtlichen Erforschung der synoptischen Evangelien*, Studien zum Neuen Testament 8 (Gütersloh: Mohn, 1974, DM 58), 319 pp. Bibliography. Indexed. ISBN: 3-579-04478-8.

The revision of a *Habilitationsschrift* presented to the Evangelical theological faculty at Bonn in 1972, this study first analyzes the persons, motifs, and themes found in NT miracle stories in the light of recent research on narrative structures ("the synchronic method"). The second part interprets changes in the transmission of the miracle stories as actualizations of possibilities already present in the structure of the *Gattung* ("the diachronic method"). The final part examines the miracle stories as symbolic actions and investigates their social, history-of-religions, and existential functions ("the functional method"). Theissen's doctoral dissertation was entitled *Untersuchungen zum Hebräerbrief* (1969).

R. THYSMAN, *Communauté et directives éthiques. La catéchèse de Matthieu. Théologie morale du Nouveau Testament. Essai de synthèse*, Recherches et Synthèses. Section d'exégèse 1 (Gembloux: Duculot, 1974, paper 350 Bel. fr.), 110 pp. Indexed. ISBN: 2-8011-0006-4.

What is the impact of Matthew's understanding of the church on his presentation of the exigencies of Christian conduct? To deal with this issue the author begins with Mt 28:16-20 and then tries to isolate the major characteristics of the Matthean church. Other chapters discuss Matthew's general concept of Christian righteousness, his pastoral presentation of Jesus' demands on the community, and his presentation of the directives for the conduct of those who are "pastors." From 1960 to 1971 the author was professor on the theological faculty of the Lovanium in Kinshasa and is now in charge of the university parish of Louvain-la-Neuve.

J. TIMMER, *Julius Wellhausen and the Synoptic Gospels. A Study in Tradition Growth* (Rotterdam: Bronder, 1970, paper 22.50 gld.), 127 pp., plate. Bibliography.

Accepted as a doctoral dissertation (directed by R. Schippers) by the Free University of Amsterdam in 1970, this study begins by exploring the reasons that prompted Wellhausen to concentrate his scholarly efforts on the NT at a late stage (1903-1914) in his career. Then, after a discussion of the state of Synoptic studies in 19th-century Germany, the author investigates Wellhausen's methods of recovering the primitive tradition and his views on the major influences ("churchification" and "Christification") to which this tradition was subjected. An epilogue deals with the critical reactions to Wellhausen's position that Q consisted almost entirely of elaborations and variants of Markan sayings.

EPISTLES—REVELATION

H. BACKMAN, *Utläggning av Johannesbrevet med studieplan*, Bibeltjänsts Korta Bibelkommentarer XIV (Stockholm: Verbum, 1971, paper 14.50 Sw. kr.), 104 pp.

After discussing the background and origins of the Johannine epistles, 1 Jn is explained according to this pattern: introduction (1:1-4), the condition of fellowship with God (1:5—2:17), the Christian community and the battle against heresies (2:18—3:24), God's children separated from the world by true Christianity and love (4:1—5:13), and the conclusion (5:14-21). 2 and 3 Jn are discussed in the final chapter. A study guide completes the volume.

W. BARCLAY, *Ambassador for Christ. The Life and Teaching of Paul* (rev. ed.; Valley Forge, Pa.: Judson, 1974, paper \$1.95), 183 pp. LCN: 73-9762. ISBN: 0-8170-0631-1.

The revision of a work first published in 1951, this book traces the career of Paul from his youth through his activity as a Christian missionary as seen in Acts and his own writings. Throughout B tries to show the connections between problems and issues of Paul's time and those of our own. He concludes by calling attention to Paul's immortal ideas—the vision of a world for Christ, the independence of Christ's church, and Christ as the Lord of life.

C. K. BARRETT, *A Commentary on the Second Epistle to the Corinthians*, Harper's New Testament Commentaries (New York: Harper & Row, 1974, \$8.95), xiv and 354 pp. Indexed. LCN: 73-18682. ISBN: 0-06-05527.

In his 50-page introduction the author discusses the history of Corinth and Paul's dealings with the church there, the relationship between 1 Cor and 2 Cor, the special literary and historical problems encountered in 2 Cor, and the theological conflict between Paul and his opponents. Then, 2 Cor is explained passage by passage according to this pattern: introduction (1:1-11), Paul's plans for Corinth and their working out in the past (1:12—2:13), the purpose expressed in mission and ministry (2:14—7:4), Paul's plans for Corinth and their working out in the future (7:5—9:15), the future threatened (10:1—13:10), and conclusion (13:11-13). 2 Cor 10—13 is seen as part of a second letter sent after 1—9; the letter contained in 1—9 has lost its end, that in 10—13 its beginning. Barrett has previously contributed the volumes on Rom (1957) and 1 Cor (1968) to this series.

N. BAUMERT, *Täglich sterben und auferstehen. Der Literalsinn von 2 Kor 4,12-5,10*, Studien zum Alten und Neuen Testament 34 (Munich: Kösel, 1973, paper DM 98), 462 pp. Bibliography. Indexed. ISBN: 3-466-25334-9.

Prepared as a doctoral dissertation under the direction of M. Reding and presented to the Free University of Berlin in 1972, this study is especially interested in the relationship between daily participation in the death of the Lord and the eventual sharing in his indestructible life. After a survey of past interpretations of the passage, the author stresses the importance of the "we"-sayings and offers an extensive paraphrase of the pericope from his own perspective. The major part of the volume is devoted to the linguistic and semantic analysis of the passage; this consists of general observations on Paul's unique way of expressing himself, verse-by-verse exposition, and eleven philological excursuses. Baumert is a German Jesuit.

E. BEIJER, *Pauli värld och verk* (Stockholm: Verbum, 1971, paper 38 Sw. kr.), 295 pp., 46 photographs. Bibliography. Indexed.

The first major section deals with Paul's world and treats the Roman empire, Hellenism, Hellenistic Judaism, and Palestinian Judaism. The second major section reviews Paul's life in the light of the evidence found in his own letters and in Acts. Photographs and sketch maps are interspersed throughout the text. The volume also contains a study guide.

J. BROWN, *Hebrews* [1862], Geneva Series of Commentaries (London: Banner of Truth, 1972, £1.80 or \$7.50), xii and 728 pp. ISBN: 0-85151-099-X.

Brown, a well-known preacher at Edinburgh from 1822 to 1858 and a major figure in the Secession Church, divides Heb into two major sections—doctrinal (1:1—10:18) and practical (10:19—13:25). He subdivides the doctrinal section according to this pattern: the superiority of Jesus Christ to the angels (1:4—2:18), to Moses (3:1—4:13), and to the Aaronic priesthood (4:14—10:18). In his introduction he observes that Paul wrote Heb for the church in Jerusalem (or the churches of Judea) not long before A.D. 70. Iain Murray has contributed a brief biographical introduction.

R. S. CANDLISH, *A Commentary on 1 John* [1870], 2 vols. in 1, Geneva Series of Commentaries (2nd ed.; London: Banner of Truth, 1973, £1.65 or \$5.95), xx and 336 pp.; 338 pp. ISBN: 0-85151-159-7.

In the preface to the 1st edition (1866) the author, a leading preacher in the Free Church of Scotland from 1843 to his death in 1873, stated his conviction that 1 Jn "can be studied aright exegetically, only when it is studied theologically." His exposition of the epistle is presented according to this pattern: general aim (1:3-4), light as the primary condition of the divine fellowship (1:5—2:28), righteousness as the intermediate condition (2:29—4:6), love as the ultimate condition (4:7—5:1), and the divine fellowship of light, righteousness, and love overcoming the world and its prince (5:2-21).

J. CANTINAT, C.M., *Les Épîtres de saint Jacques et de saint Jude*, Sources bibliques (Paris: Gabalda, 1973, paper), 349 pp. Bibliography. Indexed.

In his introduction to Jas, the author comments on the structure of the epistle, the purity of its Greek language and style, its literary genre as paraenesis, its doctrinal and literary affinities with other biblical and extra-biblical literature, the patristic attestations relative to its canonicity, its doctrine, authorship, provenance and date, and destination. In the introduction to Jude, C draws attention to its good Hellenistic vocabulary and style and to its character as a kind of circular letter; the other topics considered are the same as in the introduction to Jas. For both writings the French translation is placed at the top of the left-hand pages and the rest of the space is devoted to detailed commentary.

G. H. CLARK, *II Peter. A Short Commentary* (Nutley, N.J.: Presbyterian & Reformed, 1972, paper \$2.95), ix and 78 pp.

In his preface the author suggests that 2 Pet with its emphasis on knowledge and with its warning against heresy and its baneful effects is very pertinent to the 20th century. The main part of the volume is a detailed commentary on the text divided according to this pattern: the address (1:1-2); knowledge confirms election (1:3-11); this knowledge is revealed by God (1:12-21); God punishes those who teach false doctrine and lead evil lives (2:1-22); the Lord's return will bring both punishment and heaven (3:1-18). Clark, who is chairman of the philosophy department at Butler University, is also the author of *The Johannine Logos* (1972).

J.-F. COLLANGE, *L'épître de saint Paul aux Philippiens*, Commentaire du Nouveau Testament Xa (Neuchâtel: Delachaux & Niestlé, 1973, cloth 30 Sw. fr., paper 24), 139 pp. Bibliography. Indexed.

This commentary now replaces that of P. Bonnard in the same series. The introduction, in its discussion of the integrity of the epistle, argues for three letters: A, a brief note of thanks in 4:10-20 or 23; B, a letter that includes 1:1—3:1a + 4:2-7 + (4:21-23); and C, the violent polemic in 3:1b—4:1 + 4:8-9. A whole section of the introduction then discusses the situation presupposed by each of the three letters and, consequently, treats Paul's own situation, the community at Philippi, and the adversaries. Letters A and B are dated prior to 1 Cor, at the time of Paul's stay in Ephesus. After a brief discussion of the theology of

Phil, the commentary proper begins. There are three excursuses interspersed within the commentary itself: one on bishops and deacons in connection with Phil 1:1-2, another on "being with Christ" and the question of Pauline eschatology, and a third on the Christological hymn, its problem, structure, sources, *Sitz im Leben*, authorship and Christology. An analytical index of the principal concepts and subjects concludes the volume. The initial comprehensive bibliography gathers the individual bibliographies that introduce the various sections throughout the volume.

F. O. FRANCIS AND W. A. MEEKS (COMP.), *Conflict at Colossae. A Problem in the Interpretation of Early Christianity Illustrated by Selected Modern Studies*, Sources for Biblical Study 4 (Cambridge, Mass.: Society of Biblical Literature, 1973, paper \$3.75), vii and 222 pp. Bibliography. LCN: 73-89169. ISBN: 0-88414-032-6.

Six articles on the conflict at Colossae: J. B. Lightfoot on the Colossian heresy (1879), M. Dibelius on the Isis initiation in Apuleius and related initiatory rites (1917), G. Bornkamm on the heresy of Col (1948), S. Lyonnet on Paul's adversaries in Colossae (1956), F. O. Francis on humility and angelic worship in Col 2:18 [§ 8-255] and on the background of *embateuein* (Col 2:18) in legal papyri and oracle inscriptions [previously unpublished]. All the articles appear in English. They "have been chosen for their inherent quality, their influence on wider scholarship, and the variety of their perspectives." The compilers have also provided an introduction and an epilogue.

E. FUDGE, *Our Man in Heaven. An Exposition of the Epistle to the Hebrews* (Athens, Ala.: C.E.I., 1973, \$4.95), 220 pp., plate. Bibliography. Indexed.

The title of the commentary is based on the notion in Heb that in Jesus Christ the human family has an acceptable representative in the presence of God. The volume presents the KJV of Heb at the top of the pages and a verse-by-verse commentary at the bottom. There are also appendixes on the officiating priesthood and sacrifices (quoted from A. Edersheim), sacrifice in Heb (from G. Vos), Christ's sacrifice and the Christian (by the author), and the ritual of the Day of Atonement (from Maimonides). Fudge is editor for the C.E.I. Publishing Company. F. F. Bruce has contributed a brief foreword.

R. A. GREER, *The Captain of our Salvation. A Study in the Patristic Exegesis of Hebrews*, Beiträge zur Geschichte der biblischen Exegese 15 (Tübingen: Mohr-Siebeck, 1973, cloth DM 58, paper 49), viii and 371 pp. Bibliography. Indexed. ISBN: 3-16-134822-2 (cloth), 3-16-134821-4 (paper).

After discussing Origen's treatment of Hebrews and the epistle's role in the Arian controversy, the author then uses Heb as a basis for describing the exegetical orientations of Eustathius, Diodore of Tarsus, Theodore of Mopsuestia, John Chrysostom, and Theodoret of Cyrrhus. The final chapter deals with the views of Nestorius and Cyril of Alexandria. Greer concludes "that there is a distinctive Antiochene exegesis of Hebrews, which is largely shaped by the Antiochene theological tradition One is led to this conclusion not only by the inner coherence of the Antiochene interpretation, but also by the contrast presented to it in the Alexandrian reading of the epistle."

J. J. GUNTHER, *St. Paul's Opponents and Their Background. A Study of Apocalyptic and Jewish Sectarian Teachings*, Supplements to Novum Testamentum, vol. XXXV (Leiden: Brill, 1973, 96 gld.), ix and 323 pp. Indexed. ISBN: 90-04-03738-1.

This monograph presents "data from non-conformist Judaism and apocalypses to illumine what may be deduced concerning the doctrine and life of Paul's opponents." After a review of relevant sources, the author treats the parallels between the views of Paul's opponents and those of the extrabiblical sources. The major topics singled out for attention are legalism, asceticism, sacerdotal separatism, angelology, messianism and pneumatology, apocalyptic and mystic Gnosticism,

apostolic authority, and the views contained in 2 Cor 6:14—7:1. Gunther, who is also the author of *Paul: Messenger and Exile* (1972), concludes that "Paul's literary adversaries were believers whose background was a mystic-apocalyptic, ascetic, non-conformist, syncretistic Judaism more akin to Essenism than to any other well-known 'school' or holiness sect."

R. GYLLENBERG, *Rechtfertigung und Altes Testament bei Paulus*, Franz Delitzsch-Vorlesungen 1966 (Stuttgart: Kohlhammer, 1973, paper DM 14), 76 pp. Indexed. ISBN: 3-17-071222-0.

In this volume the author returns to a theme which he explored some 30 years before—the convergence of Paul's teaching on justification with the structure of ancient Israelite thought. After a review of scholarship on the theme, there are chapters on faith and righteousness and on the righteousness of God and human life. Finally, there are excursuses on the form and structure of *dikaiosynē* and *ḥēdākā*, four views on the context and background of the concept, and the introductions to the Pauline letters.

A. T. HANSON, *Studies in Paul's Technique and Theology* (London: SPCK, 1974, £6.50), xiv and 329 pp. Bibliography. Indexed. ISBN: 0-281-02752-8.

The first seven chapters represent separate studies arising from a close examination of Rom and Gal; they deal with the conquest of the powers, the reproach and vindication of the messiah, Abraham the justified sinner, motives and technique in the composition of Rom and Gal, birth with promise, Christ as the first fruits and the tree, and Paul's use of rabbinic material. The last five chapters draw out implications and arrive at conclusions; these are concerned with Paul's interpretation of Scripture, his technique of interpretation, his significance as an exegete and theologian, a vindication of his interpretation of the OT, and the relation between the OT and NT. The author has been professor of theology at the University of Hull since 1963.

F. G. LANG, *2. Korinther 5,1-10 in der neueren Forschung*, Beiträge zur Geschichte der biblischen Exegese 16 (Tübingen: Mohr-Siebeck, 1973, DM 39), v and 207 pp. Indexed. ISBN: 3-16-135402-8.

This study seeks to clarify some of the problems arising from 2 Cor 5:1-10 by examining the history of the passage's interpretation since 1820. After discussing the impact of the grammatical-historical approach and of the history-of-religions school on the understanding of the pericope, the author focuses his attention on the meaning of the clothing at the moment of death, the meaning of survival after death, the "non-bodily" interpretations of the heavenly house, and the relation of nakedness to the final state. The order of these latter issues reflects roughly the chronological sequence that scholarship on the passage has taken. The work was originally prepared as a doctoral dissertation under the direction of E. Käsemann and presented to the Evangelical theological faculty at Tübingen in 1972.

F. MUSSNER, *Der Galaterbrief*, Herders Theologischer Kommentar zum Neuen Testament, Band IX (Freiburg—Vienna: Herder, 1974, DM 65), xxii and 426 pp. Bibliography. Indexed. ISBN: 3-451-16765-4.

In his introduction the author speaks in favor of the *Landschaftshypothese* (North Galatian hypothesis) in respect to the destination of the letter and describes Paul's opponents as "Judaizing Jewish Christians." Then the epistle is interpreted according to this pattern: prescript (1:1-5); the situation (1:6-12); the explication (1:13—6:10) showing that the Pauline gospel is not *para anthrōpou* (1:13—2:21) and is not *kata anthrōpon* but *kata tēn graphēn* (3:1—5:12), and expounding the ethic of freedom in love and the Spirit (5:13—6:10); postscript (6:11-18). In eight excursuses these topics are treated: the center of the gospel according to Gal, Gal 2:1-10 and Acts 15, Gal 2:11-14 in the history of interpretation, whether Paul misunderstood the Law, Law and gospel according to Gal, salvation history

or *graphē*, Gal 5:16-25 and 1QS 4, and the significance of Gal for theology and church. Mussner previously contributed the volume on Jas to this series.

B. M. NEWMAN AND E. A. NIDA, *A Translator's Handbook on Paul's Letter to the Romans*, Helps for Translators, vol. XIV (London: United Bible Societies, 1973), vii and 325 pp. Bibliography. Indexed.

A significant change in the format of the series has been introduced in this volume, namely the double presentation of the running text. First, the text is printed in paragraph form so as to facilitate the discussion of important features of the discourse structure. Then, it is printed verse by verse to call attention to some of the detailed problems of grammatical and lexical structure. As with other volumes in the series, the focus is upon the syntactic and semantic problems encountered in the NT text. There are also general remarks on translating Rom, and glossaries of technical, biblical, and historical terms. Similar volumes have already appeared in the series for Mk, Lk, Acts, and the Johannine epistles. The American Bible Society in New York handles distribution of this volume in the USA.

B. RINALDI, *La presenza della croce nelle principali lettere di S. Paolo* (Caravate-Varese: Fonti Vive, 1972, paper 1,400 L), v and 157 pp. Bibliography. Indexed.

This volume begins with a bibliographical survey of recent Catholic and Protestant literature on the presence of the risen Lord and the presence of the cross [§ 16-512] and offers a review of the hermeneutical, theological, and exegetical perspectives relevant to the theme of the presence of the cross [cf. § 17-699]. Then there are chapters on the presence of the cross according to Gal [cf. § 17-627], Rom, and 1—2 Cor. The volume contains a brief introduction by E. Galbiati. Rinaldi is also the author of *Le quattro dimensioni del mistero pasquale* (1968).

E. SCHWEIZER, *Der erste Petrusbrief*, Zürcher Bibelkommentare (3rd ed.; Zurich: Theologischer Verlag, 1973, 19.80 Sw. fr.), 116 pp. Indexed. ISBN: 3-290-14717-7.

In his foreword to the 2nd edition (1949), which is reprinted here, the author notes that the commentary is designed more for members of the church at large than for NT specialists. The introduction suggests that Silvanus may have written the letter at the bidding of Peter. The major part of the book is devoted to the translation of 1 Pet according to the *Zürcherbibel* (with some modifications by the author) and a verse-by-verse commentary.

D. M. STANLEY, S.J., *Boasting in the Lord. The Phenomenon of Prayer in Saint Paul* (New York—Toronto: Paulist, 1973, paper \$2.95), vii and 192 pp. Indexed. LCN: 73-84361. ISBN: 0-8091-1793-2.

The purpose of this study "is to investigate the nature of prayer in the life of Saint Paul and to ascertain, through an examination of what his letters have to say on the theme, the place Paul believed prayer must hold in the life of the Christian." The major topics discussed are Paul's initial confrontation with the risen Lord, experiences related to Paul's view of prayer, prayers in the Pauline letters, Paul's observations concerning prayer, the shape of his prayer, and Pauline prayer and Pauline theology. Stanley is also the author of *Christ's Resurrection in Pauline Soteriology* (1961).

J. VAN BRUGGEN, "Na veertein jaren." *De datering van het in Galaten 2 genoemde overleg te Jeruzalem* (Kampen: Kok, 1973, paper 19.90 gld.), viii and 264 pp. Bibliography. Indexed.

This study is concerned with the date to be attributed to the meeting of Paul with the leaders at Jerusalem as described in Gal 2:1-10. Comparison of the chronologies of Acts and Gal leads the author to conclude that this meeting took place about four years after the apostolic council of Acts 15, within the period of June-November A.D. 51, on the occasion of Paul's visit to Jerusalem between his

second and third missionary journeys (cf. Acts 18:22). He further observes that there is no ground for speaking of a strained relationship between Gal 2 and Acts from which it might be inferred that Acts falls short of historical reliability. The volume contains a 7-page English summary. Van Bruggen is also the author of *Het raadsel van Romeinen 16* (1970). The present volume was originally prepared as the author's doctoral dissertation at Utrecht.

E. WALTER, *Fragen an Paulus. Antworten aus gelebter Existenz*, Geist und Leben (Stuttgart: Katholisches Bibelwerk, 1973, paper DM 12.80), 124 pp. ISBN: 3-460-18041-2.

After introductory remarks on why the spirituality of Paul is of interest to us, the author deals with the faith-experience of a large percentage of Christians, the developing reality of Christ, and the basic attitudes of Christian existence in the light of Paul's writings. The author is director of adult education for the archdiocese of Freiburg.

G. P. WILES, *Paul's Intercessory Prayers. The Significance of the Intercessory Prayer Passages in the Letters of St Paul*, Society for New Testament Studies Monograph Series 24 (New York: Cambridge University Press, 1974, \$19.50), xii and 351 pp. Bibliography. Indexed. LCN: 73-79310. ISBN: 0-521-20274-4.

Based on a doctoral dissertation (directed by P. S. Minear) presented to Yale University in 1965, this study is "concerned with the communal worship and private prayers of the early Christian church" and pays special attention to the intercessory prayer passages in Paul's letters. After some methodological observations, the author focuses on intercessory wish-prayers (e.g. Rom 15:13), blessings and curses (e.g. Gal 1:3-5 and 1:8-9), intercessory prayer-reports in the thanksgiving period and in the letter-body (e.g. 1 Thes 1:2b-3), and requests and exhortations about intercessory prayer (e.g. 1 Thes 5:25 and 5:17-18). The background, meaning, form, and function of these prayers are examined. Wiles is now professor of religion at Connecticut College in New London, Conn.

BIBLICAL THEOLOGY

F. ASENSIO, S.J., *Gesù Cristo. Profesia e Vangelo* (Rome: Gregorian University, 1971, paper 1,500 L), 272 pp.

Convinced that Christ is the thread that joins the OT and NT, the author studies themes from the Law, the Psalms, and the Prophets that are brought to fulfillment in Christ. Among the 41 major themes discussed are the sacrifice of Isaac in Gen 22, priesthood according to the order of Melchizedek, the inextinguishable lamp of David, the son of God, the servant, and the new covenant. The author teaches at the Gregorian University.

G. BOURBONNAIS, S.S.S., *Behold My Servant. A study in reading the Bible thematically*, trans. J. A. Otto (Collegeville, Minn.: Liturgical Press, 1974, paper \$3.95), 158 pp.

A translation of *Voici mon Serviteur* (1968), this volume is an attempt to discover and evaluate the principal traditions as regards the spirituality of the servant by examining as many biblical texts as possible in which there is question of service. The OT texts are treated according to this pattern: the role of Moses, the service of God in the Priestly tradition and in the prophets, some writings of sapiential and apocalyptic origin, the Psalms, and Qumran. The NT texts are examined under these headings: the Servant and servants in the Synoptic Gospels, the apostles as servants and witnesses, Jesus the Servant and Christian servants in the writings of Paul, and the Johannine point of view. A selection from the book appeared in *BibToday* [§ 18-1037].

H. CUNLIFFE-JONES, *A Word for our Time? Zechariah 9-14, the New Testament and Today* (London: Athlone, 1973, paper 45p), 24 pp. ISBN: 0-485-14317-8.

Originally delivered as the Ethel M. Wood Lecture at the University of London in 1973, this study is concerned with the original meaning of Zech 9—14, the ways in which it is used in the NT, and how the passage may be used to convey truth in the 20th century. Among the themes given special attention are king-shepherd, the saving God, the breaking of the covenant and the smiting of the shepherd, the pierced one and the fountain of cleansing, the removal of prophecy, and the Day of the Lord. The author is professor of theology at the University of Manchester.

H. T. GOEBEL, *Wort Gottes als Auftrag. Zur Theologie von Rudolf Bultmann, Gerhard Ebeling und Wolfhart Pannenberg* (Neukirchen-Vluyn: Neukirchener, 1972, DM 29.80), 296 pp. Bibliography. ISBN: 3-7887-0316-4.

Originally prepared as a doctoral dissertation under the direction of W. Kreck and presented to the Evangelical theological faculty at Bonn in 1970, this study is concerned with the various understandings of the word of God (as revelation), preaching, and theology in the writings of Bultmann, Ebeling, and Pannenberg. In the first three major sections the views of each theologian are explained in detail, while in the fourth section the author attempts to synthesize his results with special attention to the relationship of the word of God to the preaching of the church and that of preaching and theology to the word of God and to one another. Goebel has served as a pastor in Köln-Bickendorf since 1971.

R. H. GUNDRY, *The Church and the Tribulation* (Grand Rapids: Zondervan, 1973, \$5.95), 224 pp. Bibliography. Indexed. LCN: 73-8359.

The issue discussed in this book has to do with the possibility of Jesus' return to remove the church from the earth either before or after a future period of intense tribulation. The author maintains that the evidence of Scripture makes it natural to place the rapture of the church after the tribulation; that the theological and exegetical grounds for pre-tribulationism rest on insufficient evidence, *non sequitur* reasoning, and faulty exegesis; and that positive indications of a post-tribulational rapture arise out of a proper exegesis of the relevant Scripture passages and derive support from the history of doctrine. Gundry is also the author of *The Use of the Old Testament in St. Matthew's Gospel* (1967) and is chairman of the department of religious studies and philosophy at Westmont College in Santa Barbara.

M. HENGEL, *Eigentum und Reichtum in der frühen Kirche. Aspekte einer früh-christlichen Sozialgeschichte* (Stuttgart: Calwer, 1973, paper DM 9.80), 96 pp. ISBN: 3-7668-0430-8.

After introductory remarks on attitudes toward property in antiquity and especially in the OT and Judaism, the author deals with property in the preaching of Jesus, the early church's communism of love, the solution of the property question in early Christian ethics, the critique of property in apocalyptic Christianity and its tradition, the popular philosophical ideal of self-sufficiency, the compromise settlement, and the attitudes of Clement of Alexandria and Cyprian. A brief summary of the volume's major conclusions was published in *EvangelKomm* [§ 18-294].

E. H. MALY, *Sin. Biblical Perspectives* (Dayton: Pflaum/Standard, 1973, paper \$1.95), viii and 110 pp. Bibliography. LCN: 73-79518. ISBN: 0-8278-0006-1.

A much expanded form of an article on sin that appeared originally in the *Catechist*, this volume aims to provide parents, religious educators, and other interested persons with a better grasp of what the Scriptures have to say about the reality of sin in its many aspects. Among the major concerns are the relationship of sin to God, the various dimensions of sin, sin and punishment, the victory won over sin by Jesus Christ, original sin, the sinner's conversion, and the forgiveness of sin. The author is professor of Sacred Scripture at Mount Saint Mary's Seminary in Cincinnati and editor of *BibToday*.

Le ministère et les ministères selon le Nouveau Testament. Dossier exégétique et réflexion théologique, ed. J. Delorme, Parole de Dieu 10 (Paris: Seuil, 1974, paper), 541 pp. Indexed.

The first section presents twelve studies on ministry and ministers according to various parts of the NT: A. Jaubert on ministry within the community setting in Paul's epistles, P. Grelot on apostolic mission in Paul's epistles, A. Lemaire on the diversity of ministries in Paul's epistles, P. Bony on ministry in Eph, P. Dornier on Paul and A. Lemaire on ministers in the Pastorals, C. Perrot on ministry in Heb, É. Cothenet on the topic in 1 Pet and Jas, J. Delorme on Mk, S. Légasse on Mt, A. George on Lk-Acts, X. Léon-Dufour on Jn and the Johannine epistles, and Cothenet on Rev. The second part presents theological reflections on the issues arising from the NT evidence. The contributors are Delorme, B. Sesboüé, H. Denis, M. Vidal, and Bony. The editor has contributed a foreword, an introduction to the two major sections, and an epilogue.

R. MORGAN, *The Nature of New Testament Theology. The Contribution of William Wrede and Adolf Schlatter*, Studies in Biblical Theology, second series, 25 (London: SCM, 1973, paper £2.50), ix and 196 pp. Bibliography. Indexed. ISBN: 0-334-01104-3.

The volume begins with Morgan's 67-page introduction on the nature of NT theology, in which the contributions of Wrede and Schlatter are set in the context of the discipline's development from J. P. Gabler to the present. Then the volume presents English translations of Wrede's 1897 study on the task and methods of NT theology and of Schlatter's 1909 study on the theology of the NT and dogmatics. Since 1967 Morgan has taught Christian theology in the department of religious studies at the University of Lancaster.

J. F. O'GRADY, *Jesus, Lord and Christ* (New York—Toronto: Paulist, 1973, paper \$3.95), 152 pp. Bibliography. Indexed. LCN: 72-94395. ISBN: 0-8091-1765-7.

Offered as theological reflections based on the Gospels and directed to the needs of believers today, this study begins by presenting observations on biblical Christology and on the relationship between the Jesus of history and the Christ of faith. Then the book investigates the meaning of some of the key descriptions of Jesus in the NT: risen Lord, prophet, servant, savior, Word of God, Son of the Father, and priest. The author is executive director of the liturgical commission for the Catholic diocese of Albany, N.Y.

Resurrection! Essays in Honor of Homer Hailey, ed. E. Fudge (Athens, Ala.: C.E.I., 1973, \$4.95), 131 pp., plate. LCN: 73-80555. ISBN: 0-88407-003-4.

Seven articles on the resurrection in honor of Professor Hailey, who has taught at Florida (Christian) College in Tampa for the past twenty-two years: G. Wilson on the evidence for the resurrection of Christ, L. A. Mott, Jr. on the teaching of Jesus on his resurrection, F. Jenkins on the resurrection and the deity of Christ, E. Fudge on the resurrection and the life of the Christian, H. Tabor on immortality and resurrection in the OT, M. Barnett on the resurrection and some modern cults, and P. Roberts on the resurrection and modern theology.

A. RICHARDSON, *The Political Christ* (Philadelphia: Westminster, 1973, \$4.95), 118 pp. LCN: 73-14598. ISBN: 0-664-20986-6.

After situating the ministry of Jesus within the historical and political environment of 1st-century Judaism, the author investigates the political involvement of Jesus and then examines the attitude of the early church to political authority. In the final chapter, which is concerned with the political Christ in history and today, R observes that the "political Christ will not be edged out of the world and on to a committee; he belongs to the real world where decisions are made and action takes place." Richardson is Dean of York Cathedral.

A. SALAS, O.S.A., *La Biblia ante el "más allá." ¿Inmortalidad o resurrección?* Actualidad Bíblica Brevior 3 (Madrid: Fax, 1973, paper 160 ptas.), 261 pp. Bibliography. ISBN: 84-7071-278-0.

This volume deals with the themes of resurrection and immortality by an analysis of biblical and extra-biblical texts and by reflection on the theological issues raised by these texts. The major topics treated are the resurrection of man and the revelation of God, the meaning of life and the meaning of death, the triumph of life over death, Jesus of Nazareth and the combination of resurrection and immortality, resurrection and Easter faith, and a new dimension of resurrection faith.

K. H. SCHELKLE, *Theology of the New Testament*. III: *Morality*, trans. W. A. Jurgens (Collegeville, Minn.: Liturgical Press, 1973, \$7.95), ix and 373 pp. Indexed.

An English translation of *Theologie des Neuen Testaments*. III: *Ethos* (1970). After introductory remarks on the concept and history of NT theology, the author deals with basic concepts (morality as obedience dictated by faith; sin and grace; reward and punishment), basic attitudes (conversion and repentance; faith; hope; love of God; love of neighbor), objectives (freedom; peace and joy; renunciation and abnegation; holiness; righteousness; purity; perfection), and various areas for consideration (virtue and virtues; divine worship and prayer; life; marriage and celibacy, unchastity; truth and falsehood, oaths; work; property, poverty and wealth; honor and glory; family; civil government).

R. SCHNACKENBURG, *Die Geburt Christi ohne Mythos und Legende* (5th ed.; Mainz: Grünewald, 1969, paper DM 2), 23 pp.

A consideration of Luke's account of Jesus' birth leads to the conclusion that the basic theme is the Son of Man's becoming man. The theme is then examined in Gal and in several Christological hymns of the NT (e.g. Phil 2:6-11; Jn 1:1-18).

La théologie de l'histoire. Herméneutique et eschatologie, ed. E. Castelli (Paris: Aubier Montaigne, 1971, paper), 293 pp.

La théologie de l'histoire. Révélation et histoire, ed. E. Castelli (Paris: Aubier Montaigne, 1971, paper), 211 pp., plate.

The 37 papers in these two volumes represent the proceedings of the 11th colloquium on the issue of demythologizing organized by the Centre International d'Études Humanistes and the Institut d'Études Philosophiques de Rome and held at Rome in 1971. In the volume devoted to hermeneutics and eschatology J. Jeremias presents a study on the Gospel sayings that refer to "three days" or "on the third day" or the like [a version of an article published in the K. G. Kuhn *Festschrift*]. The authors of the other articles in this volume are E. Castelli, H. Gouhier, M. Nédoncelle, C. Geffré, Y. Congar, X. Tilliette, G. Vahanian, H. Bouillard, J.-L. Leuba, D. M. Mackinnon, S. Breton, F. Theunis, J. Brun, R. Marlé, K. Kerényi, R. Panikkar, R. C. Zaehner, C. Bruaire, H. Ott and A. Besançon. Of direct relevance to NT study in the volume devoted to revelation and history is H.-W. Bartsch's article on theology and history in the early church's tradition of the life of Jesus. The other contributors are E. Castelli, P. Ricoeur, V. Mathieu, S. Cotta, J. Ellul, E. Levinas, P. Prini, M. M. Olivetti, R. Habachi, A. De Waelhens, R. Manselli, C.-E. Florival, N. Lohfink, P. Scapin and R. Bertalot. All the papers are presented in French.

H. WANSBROUGH, O.S.B., *Event and Interpretation* (London: Sheed & Ward, 1973, £3), viii and 147 pp. ISBN: 0-7220-7337-2.

Most of the chapters contained in this book were previously published in *ClerRev* between 1967 and 1971 under the heading "Event and Interpretation." They deal with Abraham as our father, the Exodus and the desert encounter with God, Israel at the walls of Jericho, the Exile, the presence of God in the poverty of man, the childhood of Jesus [§ 14-852], the adoption of Jesus [§ 15-840], Jesus the wonder-

worker [§ 15-472], Jesus the teacher [§ 16-102], the crucifixion of Jesus [§ 16-124], and the resurrection [published in *Way*; cf. §§ 16-513, 829]. The author observes that the purpose of the articles "was to investigate how the deep meaning which events in their history had for Israel, and events in the life of Christ for the evangelists, have affected their presentation in the Old Testament and the New Testament."

H. ZIMMERMANN, *Jesus Christus. Geschichte und Verkündigung* (Stuttgart: Katholisches Bibelwerk, 1973, DM 18), 319 pp. ISBN: 3-460-30771-4.

This volume seeks to communicate the results of modern exegesis (with the aid of the historical-critical method) and to foster the reader's own encounter with Jesus Christ. The major topics discussed are the many ways in which Christ is preached in the NT, the two major vehicles (the Gospels and the epistles) for this proclamation, the unity of the NT and our unity with it, and the exposition of the NT as the exposition of Jesus Christ. This last section presents discussions of 1 Cor 15:3-5; Rom 3:24-26; 2 Cor 2:14-3:6; Lk 10:25-37; Mk 10:32-34; and Jn 1:1-18. German translations of several NT Christological hymns are printed in a folding supplement to the volume. Zimmermann is also the author of *Neutestamentliche Methodenlehre* (1967).

Zum Thema Wille Gottes (Stuttgart: Katholisches Bibelwerk, 1973, paper DM 15), 145 pp. ISBN: 3-460-09101-0.

The volume contains five articles on various aspects of the will of God. The study by J. Blank on the will of God as seen in the NT deals with topics such as the problem of a NT ethic, Jewish Law-piety and apocalyptic, and the eschatological instruction of Jesus. The authors of the other contributions are G. Denzler, E. Beck, H. Lang, and F. J. Kuhnle.

THE WORLD OF THE NEW TESTAMENT

D. BALY, *The Geography of the Bible* (new and rev. ed.; New York: Harper & Row, 1974, \$10.95), xv and 288 pp., 61 photographs, 77 maps and diagrams. Bibliography. Indexed. LCN: 73-6340. ISBN: 0-06-060371-2.

This revision of the 1957 edition maintains the general form and thrust of the original publication, but "every paragraph has been rewritten, most of them drastically, two entirely new chapters have been added, and on almost every page new information has been provided. The climatic diagrams have been brought up to date as far as possible, all the maps have been redrawn to provide fuller information, and the total number of maps has been more than doubled. The photographs have all been revised, and although some of the old ones have been kept because I did not think that I could improve on them, most of them are published here for the first time." The author is currently chairman of the religion department at Kenyon College in Gambier, Ohio.

J. B. BAUER, *Les apocryphes du Nouveau Testament*, Lire la Bible 37 (Paris: Cerf, 1973, paper 16 F), 128 pp. Bibliography.

A French translation of *Die neutestamentlichen Apokryphen* [NTA 13, p. 283].

J. H. CHARLESWORTH (ED.), *The Odes of Solomon* (New York: Oxford University Press, 1973, \$19.25), xv and 167 pp. Bibliography. ISBN: 0-19-826162-4.

In his preface C observes that the *Odes of Solomon* is "the earliest Christian hymnbook, and therefore one of the most important early Christian documents." The examination of the MSS leads him to conclude that while neither Syriac MS is always trustworthy, both are closer to the autograph than either the Coptic or the Greek. The main part of the volume presents the Syriac texts, variant readings and emendations, an English translation of each ode, and brief comments on the text. Charlesworth, who teaches at Duke University, has dealt with the history-of-

religions problems connected with the *Odcs of Solomon* in several articles [§§ 14-682; 16-400; 17-369; 18-141; and in an article in the collection *John and Qumran* (1972), which he himself edited].

J. D'ARES, *Les Esséniens et le judaïsme à travers les manuscrits de la Mer morte* (Paris: Institut de l'Herméneutique, 1973, paper 6 F), 30 pp.

A consideration of the significance of the Dead Sea Scrolls for understanding the development of Christianity. The author concludes by citing with approval E. Renan's remark that Christianity is an Essenism that has succeeded. The study was originally presented as a lecture at the Institut de l'Herméneutique in 1973.

The Dura-Europos Synagogue: A Re-Evaluation (1932-1972), ed. J. Gutmann, Religion and the Arts 1 (Cambridge, Mass.: Society of Biblical Literature, 1973, cloth \$6, paper \$4.50; Tallahassee, Fla.: American Academy of Religion), 190 pp., 17 plates. Bibliography. Indexed. LCN: 73-85879. ISBN: 0-88414-024-5.

Seven studies on the paintings discovered 40 years ago in the synagogue at Dura-Europos: C. Hopkins on the history of the excavations, R. Brilliant on painting at Dura-Europos and Roman art, M. L. Thompson on hypothetical models of the Dura paintings, B. Goldman on the Dura synagogue costumes and Parthian art, A. Seager on the architecture of the Dura and Sardis synagogues, M. Avi-Yonah on E. R. Goodenough's evaluation of the Dura paintings, and Gutmann on programmatic painting in the Dura synagogue. The papers were prepared for the International Congress of Learned Societies in the Field of Religion held at Los Angeles in 1972.

Eretz Shomron. The Thirtieth Archaeological Convention. September 1972, ed. J. Aviram (Jerusalem: Israel Exploration Society, 1973), 8, 163, and xx pp.; plates, maps, plans.

This volume contains 17 lectures on Samaria and related matters given at the 30th Archaeological Convention of the Israel Exploration Society. All the articles are published in modern Hebrew with English summaries edited by R. Grafman. Of relevance to the NT field are W. G. Dever on excavations at Shechem and Mount Gerizim, M. Avi-Yonah on the Samaritans in the Roman and Byzantine periods, M. Ben-Dov on the remains of a synagogue at Kokhav-Hayarden and the site of Grofina in Gilead, and Z. Yeivin on archaeological activities in Samaria.

The Facsimile Edition of the Nag Hammadi Codices: Codices XI, XII and XIII (Leiden: Brill, 1973, 195 gld.), xviii pp., 120 plates. ISBN: 90-04-03722-5.

This volume is similar in format to those in which the facsimiles of Codices VI and VII were published in 1972 [cf. *NTA* 17, pp. 126, 423]. There is a preface (in Arabic and English on facing pages) by J. M. Robinson as well as photographs of the covers and of the Coptic texts. In his preface Robinson observes that "Codex XI had deteriorated so seriously that the facsimile here presented is largely the result of reconstruction," that "Codex XII is at present by and large lost, with only vestiges of three or more tractates attesting its existence," and that "Codex XIII was not a bound codex when buried; rather what was buried was one tractate (plus the opening 10 lines of another tractate) which had been removed from a codex (that has not survived) by extracting from it eight folios, which were placed loose inside the front cover of Codex VII." J. Brashler, research associate of the Institute for Antiquity and Christianity, has edited the photographs and seen the volume through the press.

Gnosis und Neues Testament. Studien aus Religionswissenschaft und Theologie, ed. K.-W. Tröger (Gütersloh: Mohn, 1973, DM 52), 436 pp. Indexed. ISBN: 3-579-04202-5.

This volume aims to provide specialists with information about recent research,

students with an introduction to the problems of gnosis and the gnostic elements in the NT, and theologians with tools for exegeting those NT texts that cannot be preached without knowledge of the gnostic religion. There are three major sections: (1) gnosis—the joint statement of the Berliner Arbeitskreis für koptisch-gnostische Schriften on the significance of the Nag Hammadi texts for modern research on gnosis, P. Pokorný on the social background of gnosis, W. Beltz on Samaritanism and gnosis, K.-W. Tröger on Hermetic gnosis, K. Rudolf on the present state of research on Mandaean religion, P. Nagel on the apocryphal acts of the apostles from the 2nd and 3rd centuries in Manichaean literature, and R. Haardt on methodology in research on gnosis; (2) gnosis and the NT—H.-M. Schenke on NT Christology and the gnostic redeemer, W. Schenk on the gnosticizing interpretation of Jesus' death and Mark's critical interpretation of it, K. M. Fischer on the Johannine Christ and the gnostic redeemer, E. Haenchen on Simon Magus in Acts, E. Fascher on 1—2 Cor and gnosis, G. Baumbach on the false teachers opposed by Paul in Phil, H.-F. Weiss on gnostic motifs and anti-gnostic polemic in Col and Eph, G. Haufe on gnostic teaching and its rejection in the Pastorals, and K. Weiss on gnosis in the background of and as reflected in the Johannine epistles; (3) gnosis, the NT, and preaching—W. Schmithals on the gnostic elements in the NT as a hermeneutical problem, W. Ullmann on the gnostic concept of God as a challenge to theology and preaching, and C. Hinz on transforming the witness to Christ from one thought-context to another with special reference to 1 Cor 10:23—11:1 (and 8:1—10:22).

B. S. JACKSON, *Theft in Early Jewish Law* (New York: Oxford University Press, 1972, \$18.75), xviii and 316 pp. Bibliography. Indexed.

A revised version of a doctoral dissertation directed by D. Daube and presented to Oxford University in 1969, this book attempts to trace the development of the Jewish laws about theft as far as the close of the Tannaitic age. After a description of biblical and post-biblical terminology, the author discusses the offenses mentioned in the OT (cattle theft, forcible entry, robbery, sacrilege) and explains how these were interpreted in post-biblical times. Then there are chapters on common Tannaitic legal concepts, the subject matter of the laws of theft, penalties, measures of self-help, procedures, and jurisdiction. Jackson is now lecturer in the department of civil law at the University of Edinburgh.

Jahrbuch für Antike und Christentum 15 • 1972 (Münster: Aschendorff, 1973, cloth DM 64, paper 58), 246 pp., 18 plates. ISBN: 3-402-07060-X (cloth), 3-402-07059-6 (paper).

This volume contains ten major articles, of which the following are of relevance to the NT period: C. Colpe on pagan, Jewish, and Christian tradition in the writings of Codex I from Nag Hammadi [§ 18-1110], E. A. Judge on Paul and classical society [§ 18-942], V. Fabrega on the eschatological destruction in Paul [§ 18-939], and A. Kehl's review article on T. Wolbergs's edition of Gnostic and early Christian psalms and hymns [§ 18-1127r]. The other major articles are written by D. Gorce, T. Klauser, K. L. Noethlichs, J. Engemann, E. Alföldi-Rosenbaum, and N. Himmelmann. There are also fourteen book reviews, J. H. Waszink's article on Calcidius (supplement to the *Reallexikon für Antike und Christentum*), and two reports.

H. C. KIM (ED.), *The Gospel of Nicodemus. Gesta Salvatoris*, Toronto Medieval Latin Texts 2 (Toronto: Pontifical Institute of Mediaeval Studies, 1973, paper \$2.75), ix and 54 pp. Bibliography. ISBN: 0-88844-451-6.

This volume presents the text of the late Latin recension of the *Gospel of Nicodemus* as it appears in the 10th-century *Codex Einsidlensis* (Einsiedeln Stiftsbibliothek MS 326). In the introduction the editor discusses the four stages in the development of the work, the apocryphal additions to and changes of the canonical Gospels made in this version, and the previous editions of the text as well as the principles underlying this edition. The main part of the book is devoted to

the presentation of the Latin text along with brief notes at the bottom of the pages. The text of *Codex Einsidlensis* has been compared with that of the 12th-century MS Laud Misc. 79 from the Bodleian Library. At the end of the volume the editor lists those readings where he has relied on the second MS and where he has supplied his own emendations.

A. F. J. KLIJN AND G. J. REININK, *Patristic Evidence for Jewish-Christian Sects*, Supplements to Novum Testamentum, vol. XXXVI (Leiden: Brill, 1973, 92 gld.), x and 313 pp. Indexed. ISBN: 90-04-03763-2.

This collection of passages from early Christian literature regarding Jewish-Christian sects has been compiled as a tool for scholars who are interested in the origin and development of Jewish Christianity. The first part of the book offers a critical evaluation of the testimonies about the Cerinthians, Ebionites, Nazoreans, Symmachians, and Elkesaites respectively. By way of conclusion, the authors remark that patristic observations on Jewish Christianity have no great historical value, because one writer usually copies his predecessor or combines what has been written by a number of earlier writers. But they also note "that every now and then we find an author who possesses some fresh material." The second part presents the testimonies themselves in Latin, Greek, or Syriac with English translations on facing pages.

J. LACARRIÈRE, *Les gnostiques*, Idées (rev. ed.; Paris: Gallimard, 1973, paper), 158 pp.

Described in the brief preface by L. Durrell as "a kind of poetic meditation on the Gnostics who disappeared from Egypt," this work begins with a sketch of the gnostic understanding of the world and man and then discusses the major sects and their leaders. After remarks on the movement's impact upon later history, there are observations presented under the heading "toward a new gnosticism." An eight-page bibliographical essay concludes the volume.

Literatur und Religion des Frühjudentums. Eine Einführung, ed. J. Maier and J. Schreiner (Würzburg: Echter, 1973, DM 84; Gütersloh: Mohn), x and 470 pp. Bibliography. ISBN: 3-429-00262-1 (Echter), 3-579-04037-5 (Mohn).

This collection of 23 articles aims to provide an introduction to the intertestamental period comparable to those provided by *Wort und Botschaft des Alten Testaments* (1967) and *Gestalt und Anspruch des Neuen Testaments* (1969). The contributors are Maier on Jewish history from the Exile to A.D. 200, Schreiner on interpretation within the OT tradition, K. Müller on the beginnings of apocalyptic, E. Zenger on the late OT wisdom literature and the Law, Maier and J. Neusner on legal traditions, Müller on the interdependence of history and the Law, R. Degen on the languages used in Palestine during the period, Maier on the intertestamental literature generally, P. Weimar on the literary forms, H. Hegermann on Jewish literature written in Greek, M. Stern on the sources for the history of the age, G. Baumbach on Sadducean conservatism, Schreiner on the apocalyptic movement, C. Thoma on Pharisaism, Baumbach on anti-Roman revolutionary groups, R. Schnackenburg on early Christianity, K.-W. Tröger on speculative and esoteric currents, J. Neusner on Babylonian Judaism, Hegermann on Greek-speaking Judaism, Hegermann on Philo, Maier on the cult of the Second Temple, P. Schäfer on the synagogue liturgy, and H. Künzl on the archaeological evidence from the period.

E. LOHSE, *Le milieu du Nouveau Testament*, trans. A. Liefoghe, Études annexes de la Bible de Jérusalem (Paris: Cerf, 1973, paper 42 F), 386 pp., 2 maps, 2 charts. Bibliography.

A French translation of *Umwelt des Neuen Testaments* [NTA 16, p. 132].

Man and his salvation. Studies in memory of S. G. F. Brandon, ed. E. J. Sharpe and J. R. Hinnells (Manchester: Manchester University Press, 1973, £5.40), x and 338 pp., 1 plate. Bibliography. LCN: 73-2814. ISBN: 0-7190-0537-X.

The book begins with a personal appreciation of Brandon by H. C. Snape and a survey of his contributions to scholarship by the late E. O. James. Among the other twenty articles, of relevance to the NT field are W. G. Oxtoby on the idea of salvation, U. Bianchi on the correspondences between Gnostic and Orphic-Platonic soteriology, F. F. Bruce on salvation history in the NT, J. Duchesne-Guillemin on Jesus' trimorphism and the differentiation of the Magi, J. M. Fennelly on the primitive Christian values of salvation and patterns of conversion, J. R. Hinnells on the Zoroastrian doctrine of salvation in the Roman world according to the oracle of Hystaspes, M. Simon on some aspects of early Christian soteriology, and G. Widengren on salvation in Iranian religion. Also included are a photograph of the honoree and a bibliography of his writings, the latter compiled by J. Parry.

G. MAYER, *Ein Zaun um die Tora. Tradition und Interpretation im rabbinischen Recht dargestellt am Toseftatraktat Kil'ajim*, *Studia Delitzschiana*, Band 15 (Stuttgart: Kohlhammer, 1973, paper DM 48), 83 pp. Bibliography. Indexed. ISBN: 3-17-001298-3.

Originally presented as a *Habilitationsschrift* to the Evangelical theological faculty at Münster, this study of *tosKil* investigates the biblical basis of the tractate, its major concerns, the origins of its halakah, actions as legal precedents, the philosophical foundation, the prehistory of the tractate, its addresses, and the etymology of the term *kil'ayim*. Mayer is now professor of biblical and post-biblical Jewish history and literature on the Evangelical theological faculty at Mainz.

J. NEUSNER, *The Idea of Purity in Ancient Judaism*, *Studies in Judaism and Late Antiquity* 1 (Leiden: Brill, 1973, 56 gld.), xiv and 153 pp. Bibliography. Indexed. ISBN: 90-04-03745-4.

This book, which contains the text of the Haskell Lectures delivered at Oberlin College in 1973, proposes "to set forth the interpretations associated with the states of uncleanness and cleanness in the successive forms of ancient Judaism known to us from the surviving literature." Thus the first three major chapters deal with the idea of purity in the OT, the literature of the Second Temple period, and Talmudic Judaism. In his concluding synthesis N observes that two important ideas come down from ancient Israel: purity and impurity are cultic matters; they may serve as metaphors for moral and religious behavior. It is these motifs that determine the development of Jewish notions about purity. The volume also contains a critique and commentary by M. Douglas.

The Old Testament in Syriac According to the Peshitta Version. Edited on Behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute, Leiden. Part IV, fascicle 3: *Apocalypse of Baruch. 4 Esdras* (Leiden: Brill, 1973, 48 gld.), iv and 50 pp., iv and 50 pp. ISBN: 90-04-03741-1.

The present edition of the Syriac text of 2 *Baruch* is based on the sole known complete MS (7a1 = Milan, Ambrosian Library, MS B.21 Inferiore, fols. 257a—265b), which comes from the 6th or 7th century. S. Dederling has edited the Syriac text, recorded the erasures and corrections found in 7a1, noted variant readings found in Jacobite lectionaries, and listed the most significant emendations proposed by previous editors. The edition of the Syriac text of 4 *Ezra* is based on the same MS (fols. 267a—276b). R. J. Bidawid has revised the sample edition of 1966, included evidence from another lectionary, and reworked the list of significant emendations. The principles underlying the project have been described in *NTA* 17, p. 262.

H. M. ORLINSKY, *Essays in Biblical Culture and Bible Translation* (New York: Ktav, 1974, \$15), xv and 462 pp., plate. Indexed. LCN: 72-14069. ISBN: 0-87068-218-0.

This collection of 24 articles, which serves to mark Professor Orlinsky's 65th birthday, includes six previously unpublished items and is arranged in three major sections: biblical culture, Jewish culture, and Bible translation. Among the essays of relevance for the study of the NT period are those on author's role in the Israeli purchase of the Dead Sea Scrolls in 1954, the canonization of the Bible and the exclusion of the Apocrypha, the Septuagint as the oldest translation of the Bible, the popular acceptance of the Septuagint among Jews in antiquity, the Hebrew text and the ancient versions of the Bible, and Jewish influences on Christian translations of the Bible. The volume also contains a photograph of the author and notes of appreciation by A. Gottschalk and M. S. Rozenberg.

A Rabbinic Anthology [1938], ed. C. G. Montefiore and H. Loewe (New York: Schocken, 1974, cloth \$20, paper \$7.50), cviii and 854 pp. Indexed. LCN: 73-91340. ISBN: 0-8052-0442-3.

The guiding principle of selection for this anthology of rabbinic texts in English translation has been to choose passages that go beyond or lie outside OT teaching or illustrate and develop that teaching at its best. Among the 31 major headings under which the selections are presented are the nature and character of God and his relations with man, the Law, man's repentance and God's compassion, prayer, the family, asceticism, peace, the Gentiles, and the life to come. There are four excursuses on the use of the adjectives "Jewish" and "Christian" in England (by Montefiore), rabbinical and early Christian ethics (by R. H. Snape), the "generations" and countries of the rabbis, and the dating of rabbinic material (both by H. Loewe). There are also separate introductions by Montefiore and Loewe as well as a 15-page prolegomenon prepared for this edition by R. Loewe, the co-author's son.

J. REILING, *Hermas and Christian Prophecy. A Study of the Eleventh Mandate*, Supplements to Novum Testamentum, vol. XXXVII (Leiden: Brill, 1973, 56 gld.), x and 197 pp. Bibliography. Indexed. ISBN: 90-04-03771-3.

Originally submitted as an Utrecht doctoral dissertation (directed by W. C. van Unnik), this study aims to explore the eleventh mandate of the *Shepherd of Hermas* "in the context of the total history of early Christian prophecy, and also with a hope that the functioning of prophecy in the church of Christ of our own age may be served." After a brief sketch of the main problems concerning Christian prophecy relevant to a study of the eleventh mandate along with observations on Hermas, the author then presents a paraphrase and running commentary on the text. There are chapters on prophecy and divination, prophecy and the Spirit, and prophecy and the church. There is also a chapter dealing with the significance of the mandate for Hermas' understanding of his own ministry. The Greek text of the mandate is printed at the end of the volume.

J. M. ROBINSON, *The Nag Hammadi Codices. A general introduction to the nature and significance of the Coptic Gnostic Codices from Nag Hammadi* (Claremont, Calif.: Institute for Antiquity and Christianity, 1974, paper), 18 pp., 10 photographs. Bibliography.

Published for the Smithsonian Institution's exhibit of the Nag Hammadi Codices, this booklet describes the discovery of the library and its contents, the Gnostic religion and its reinterpretation of Genesis and its view of the life of Christ, the Gnostic environment of the NT, and the project for publishing the codices. There is also an annotated bibliography and a list of the titles of works found at Nag Hammadi.

Sinn und Wandlungen des Menschenbildes, Eranos-Jahrbuch 1969, ed. A. Portmann and R. Ritsema (Zurich: Rhein, 1972, 50 gld.), 440 pp.

Man and Speech/Mensch und Wort/L'homme et le verbe, Eranos-Jahrbuch 1970, ed. A. Portmann and R. Ritsema (Leiden: Brill, 1973, 60 gld.), viii and 424 pp. ISBN: 90-04-03766-7.

The 1969 volume presents 10 articles dealing with various images of man. Of relevance to the NT field is G. Quispel's study of gnosis and the sayings of Jesus found in the *Gospel of Thomas* [§ 18-363]. The other contributors are H. Jacobsohn, G. Durand, T. Izutzu, S. Sambursky, H. Corbin, E. Benz, G. Scholem, J. Hillman and A. Portmann. The 1970 volume contains ten articles concerned with the theme of man and speech. G. Quispel examines the progress from *mythos* to *logos* in Gnosticism and those thinkers influenced by it [§ 18-1121]. The other contributors are the same as in the 1969 volume except that T. von Uexküll replaces Hillman. With this volume E. J. Brill assumes the responsibility for publishing the series and for distributing the earlier volumes. Also, the trilingual title reflects the three languages in which lectures are given. Each contribution is now followed by summaries in the other two languages. The Eranos Conferences take place every year during the second half of August in Ascona (Ticino, Switzerland).

R. H. SMITH, *Pella of the Decapolis*. Vol. 1: *The 1967 Season of The College of Wooster Expedition to Pella* (Wooster, Ohio: The College of Wooster, 1973), xxix and 250 pp., 94 plates, 69 figures, 3 plans. Bibliography. Indexed. LCN: 72-619700.

After introductory remarks on the site of Pella and the history of its excavation, there are chapters on early texts and maps relating to Pella, environment (with contributions by W. S. Edgecombe, P. S. Martin, P. B. Sears, the Meteorological Department of Jordan and the Ministry of Health of Jordan), the west church complex (with contributions by H. R. Stampfli and J. L. Angel), the east cemetery (with contributions by H. C. Kee and Stampfli), and the pottery and other artifacts (with a contribution by O. Tufnell). In his preface Smith, who directed the Wooster expedition, states that he has delved more deeply into ancient texts and assembled more information about the city's natural environment than is usually done in archaeological reports. He also observes that, while this volume cannot be called a preliminary report in the usual sense of that term, it is in certain respects provisional in that future excavations may provide answers to questions and contribute new dimensions to some of the conclusions reached here. When field operations resume, other volumes will be published as appropriate.

Studies on the Testament of Moses, ed. G. W. E. Nickelsburg, Jr., Septuagint and Cognate Studies 4 (Cambridge, Mass.: Society of Biblical Literature, 1973, paper \$2.50), 125 pp. LCN: 73-89039. ISBN: 0-88414-029-6.

Fourteen papers on the *Testament of Moses* prepared for the 1973 sessions of the Society of Biblical Literature Pseudepigrapha Group: J. J. Collins on date and provenance, Nickelsburg on the arguments for a date in the reign of Antiochus Epiphanes, Collins on some remaining tradition-historical problems, J. A. Goldstein on content and origin and some attestations in Josephus, D. M. Rhoads on the place of the work within Jewish history between 4 B.C. and A.D. 48, D. J. Harrington on the work as a rewriting of Deut 31-34, Harrington on G. Reese's interpretation, A. B. Kolenkow on the work as a testament, R. W. Klein on the text of Deut employed, S. R. Isenberg on its non-relationship to the Targums, D. L. Tiede on the picture of Moses, J. D. Purvis on Samaritan traditions of the death of Moses, M. E. Stone on three Armenian accounts of the death of Moses, and H. W. Attridge on the ascension of Moses and the heavenly Jerusalem according to the 11th-century *Bereshit Rabbati*. The editor has supplied an introduction that attempts to correlate some of the ways in which the papers speak to the major issues.

E. TESTA, O.F.M., *Usi e riti degli ebrei ortodossi*, Pubblicazioni dello Studium Biblicum Franciscanum. Collectio minor n. 15 (Jerusalem: Franciscan Printing Press, 1973, paper), xviii and 235 pp., 135 plates. Bibliography. Indexed.

This volume describes the customs and rites of Orthodox Jews with special emphasis on the history of these practices and their relevance for understanding the NT. Among the topics discussed are birth, circumcision, education, the authority of rabbis, the synagogue, prayer, the Sabbath and the holy days, penance and fasting, food laws, marriage customs, daily life, death, and the hope of Israel. The final chapter is concerned with the sects and currents within Orthodox Judaism. The volume concludes with 135 photographs illustrating various points within the text.

W. S. TOWNER, *The Rabbinic "Enumeration of Scriptural Examples." A Study of a Rabbinic Pattern of Discourse with Special Reference to Mekhilta d'R. Ishmael*, Studia Post-Biblica, vol. XXII (Leiden: Brill, 1973, 84 gld.), xii and 276 pp. Bibliography. Indexed. ISBN: 90-04-03744-6.

Based on a doctoral dissertation done at Yale under the direction of J. Goldin, this study aims (1) to carry into Midrash and Talmud some of the scholarly research on numerical sayings in Hebrew literature, (2) to develop and apply a form-critical method that is both appropriate to the special features of rabbinic literature and capable of achieving some of the goals reached by that method in the study of the OT and NT, and (3) to provide short commentaries on the form and content of some 35 pericopes of *Mekilta d'R. Ishmael*. Thus, after the introductory remarks, there are observations on how to study the numerical traditions in Tannaitic literature and detailed studies of individual texts. There is also a chapter on "enumerations of scriptural examples" in non-rabbinic texts along with an appendix on examples of stereotyped patterns of discourse in *Mekilta d'R. Ishmael*. Towner has recently summarized some of his conclusions in an article in *JournJewStud* [§ 18-718].

W. C. VAN UNNIK, *De aphthonia van God in de oudchristelijke literatuur*, Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 36, No. 2 (Amsterdam: North-Holland, 1973, paper 12.50 gld.), 55 pp. LCN: 72-96849. ISBN: 72048247-X.

An investigation of the term *aphthonia* and cognates in the *Odes of Solomon*, the *Acts of John*, Gnostic texts, Irenaeus' *Adversus Haereses*, the writings of Clement of Alexandria and other patristic authors, the *Corpus Hermeticum*, and the works of Philo, Josephus and Plato. The present monograph is related to the author's previous study "*APHTHŌNŌS MĒTADIDŌMI*," which appeared in the *Mededelingen van de Koninklijke Vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse der Letteren*, Jaargang 1971.

ADDITIONAL BOOKS RECEIVED

J. S. BAXTER, *Does God Still Guide?* [1968] (Grand Rapids: Zondervan, 1971, paper \$1.95), 191 pp. LCN: 71-120047.

Crossroads (St. Louis: Concordia, 1974, paper \$.95 each).

R. KAPFER, *Your First in College*, 79 pp. LCN: 73-11879. ISBN: 0-570-06767-7.

E. OTTE, *Welcome Retirement*, ed. H. Belgum, 78 pp. LCN: 73-11880. ISBN: 0-570-06766-9.

N. ROBERTS, *You and Your Retarded Child*, 77 pp., 26 photographs (by B. Roberts). Bibliography. LCN: 73-88948. ISBN: 0-570-06768-5.

E. WEISHEIT, *Moving?* ed. H. Belgum, 80 pp. LCN: 73-11881. ISBN: 0-570-06765-0.

Echoes of the Wordless "Word." Colloquy In Honor Of Stanley Romaine Hopper, ed. D. C. Noel, Religion and the Arts 2 (Cambridge, Mass.: Society of Biblical Literature, 1973, cloth \$6, paper \$4.50; Tallahassee, Fla.: American Academy of Religion), xiii and 195 pp. Bibliography. LCN: 73-88582. ISBN: 0-88414-033-4.

D. A. KNIGHT, *Rediscovering the Traditions of Israel. The Development of the Traditio-Historical Research of the Old Testament, with Special Consideration of Scandinavian Contributions*, Dissertation Series 9 (Cambridge, Mass.: Society of Biblical Literature, 1973, paper \$2.50), xiii and 439 pp. Bibliography. Indexed. LCN: 73-83724. ISBN: 0-88414-020-2.

D. LAUENSTEIN, *Das Geheimnis des Wals. Melvilles Moby Dick und das Alte Testament* (Stuttgart: Urachhaus, 1973, paper DM 10), 300 pp., 2 plates. Bibliography. Indexed. ISBN: 3-87838-161-1.

B. OTTO, *Albert Schweitzers Beitrag zur Friedenspolitik*, Evangelische Zeitstimmen 67/68 (Hamburg: Reich, 1974, paper), 125 pp. Bibliography. ISBN: 3-7924-0267.

Polska Bibliografia nauk Kościelnych za rok 1971, ed. J. R. Bara, O.F.M.Conv. and R. Sobańskiego (Warsaw: Akademia Teologii Katolickiej, 1973, paper), 104 pp. Indexed.

D. A. ROBERTSON, *Linguistic Evidence in Dating Early Hebrew Poetry*, Dissertation Series 3 (Cambridge, Mass.: Society of Biblical Literature, 1972, paper \$2.50), ix and 159 pp. Bibliography. LCN: 73-87886. ISBN: 0-88414-012-1.

H. VOGEL, *Wir sind eingeladen. Predigten eines Grenzgängers* (Hamburg: Reich, 1974, paper), 117 pp. ISBN: 3-7924-0330-7.

OFFPRINTS RECEIVED

S. C. MOTT, "Where is the Cross? A Political Reflection on Hebrews 13," *The Other Side* 10 (2, '74) 39-42.

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| American Ecclesiastical Review (Washington) | Cahiers Évangile (Paris) |
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Evangelische Theologie (Munich)
Expository Times (Birmingham)
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Freiburger Rundbrief (Freiburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
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Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
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Harvard Theological Review (Cambridge, Mass.)
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Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
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Journal for the Study of Judaism (Leiden)
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Journal of Ecumenical Studies (Philadelphia)
Journal of Hebraic Studies (New York)
Journal of Hellenic Studies (London)
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Journal of Religion (Chicago)
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- Güttgemanns* (EG) Privatdozent in New Testament, University of Bonn; Editor, *Linguistica Biblica*.
- Harrington, S.J.* (DJH) General Editor; Assistant Professor of New Testament, Weston College.
- Karris, O.F.M.* (RJK) Assistant Professor of New Testament, Catholic Theological Union, Chicago.
- Kilmartin, S.J.* (EJK) Professor of Systematic Theology, Weston College.
- Lambrecht, S.J.* (JL) Professor of New Testament, University of Louvain.
- Lategan* (BCL) Professor of New Testament, University of the Western Cape, Bellville, South Africa.
- Leaney* (ARCL) Professor of Theology and Head of the Department, University of Nottingham.
- MacRae, S.J.* (GWM) Associate Editor; Co-Editor, 1966-72; Stillman Professor of Roman Catholic Theological Studies, Harvard Divinity School.
- Marrow, S.J.* (SBM) Associate Editor; Associate Professor of New Testament, Weston College.
- Martin* (FM) Madonna House, Combermere, Ontario.
- Michaels* (JRM) Professor of New Testament, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts.
- O'Rourke* (JO'R) Professor of New Testament, St. Charles Seminary, Overbrook, Philadelphia.
- Pearson* (BAP) Associate Professor, Department of Religious Studies, University of California at Santa Barbara.
- Pilch, O.F.M.* (JP) Assistant Professor of Scripture, St. Mary of the Lake Seminary, Mundelein, Illinois.
- Saldarini, S.J.* (AJS) Assistant Professor, Department of Theology, Loyola University, New Orleans.
- Sant* (CS) Professor of Scripture, Hebrew and Biblical Greek, Royal University of Malta.
- Stylianopoulos* (ThS) Associate Professor of New Testament, Holy Cross Greek Orthodox School of Theology, Brookline, Massachusetts.

LIST OF JOURNALS

In addition to the journals in this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey a great many other periodicals in religion and the humanities generally (particularly classics) for articles of interest to the New Testament scholar. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which they occur are spelled out in the headings.

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| African Ecclesiastical Review (Kampala) | Cahiers de Joséphologie (Montreal) |
| American Benedictine Review (Atchison, Kans.) | Cahiers du Cercle Ernest-Renan (Paris) |
| American Ecclesiastical Review (Washington) | Cahiers Évangile (Paris) |
| American Journal of Archaeology (New York) | Calvin Theological Journal (Grand Rapids) |
| Ampleforth Journal (Ampleforth, York) | Carmelus (Rome) |
| Andover Newton Quarterly (Newton Centre, Mass.) | Catholic Biblical Quarterly (Washington) |
| Andrews University Seminary Studies (Berrien Springs, Mich.) | Catholica (Copenhagen) |
| Angelicum (Rome) | Catholica (Münster) |
| Anglican Theological Review (Evanston) | Catholic Theological Society of America Proceedings (New York) |
| Annual of Leeds University Oriental Society (Leeds) | Chicago Studies (Mundelein, Ill.) |
| Annual of the Swedish Theological Institute (Jerusalem) | Christian Century (Chicago) |
| Antonianum (Rome) | Christianity Today (Washington) |
| Ashland Theological Bulletin (Ashland, Ohio) | Christian Scholar's Review (Santa Barbara) |
| Assemblées du Seigneur (Paris) | Christus (Paris) |
| 'Atiqot (Jerusalem) | Churchman (London) |
| Augustinianum (Rome) | Ciudad de Dios (Madrid) |
| Australasian Catholic Record (Sydney) | Civiltà Cattolica (Rome) |
| Australian Biblical Review (Melbourne) | Clergy Monthly (Ranchi) |
| Australian Journal of Biblical Archaeology (Sydney) | Clergy Review (London) |
| Benedictina (Rome) | Collationes (Bruges) |
| Bibbia e Oriente (Genoa) | Collectanea Theologica (Warsaw) |
| Bibel und Kirche (Stuttgart) | Colloquium (Auckland) |
| Bibel und Leben (Düsseldorf) | Communio (Granada) |
| Bibel und Liturgie (Klosterneuburg) | Communion (Taizé) |
| Bible Today (Collegeville, Minn.) | Concilium (Nijmegen) |
| Bible Translator (London) | Cross Currents (West Nyack, N.Y.) |
| Biblia Revuo (Ravenna) | CTM (St. Louis) |
| Biblica (Rome) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Biblical Archaeologist (Cambridge, Mass.) | Deltion Biblikon Meleton (Athens) |
| Biblical Research (Chicago) | Diakonia (Vienna) |
| Biblical Theology (Belfast) | Dialog (Minneapolis) |
| Biblical Theology Bulletin (Rome) | Direction (Fresno) |
| Bibliotheca Orientalis (Leiden) | Divinitas (Rome) |
| Bibliotheca Sacra (Dallas) | Divus Thomas (Piacenza) |
| Biblische Zeitschrift (Paderborn) | Doctor Communis (Rome) |
| Bijdragen (Nijmegen) | Doctrine and Life (Dublin) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Downside Review (Bath) |
| Bulletin of the American Schools of Oriental Research (Cambridge, Mass.) | Duke Divinity School Review (Durham, N.C.) |
| Bulletin of the John Rylands University Library of Manchester (Manchester) | Dunwoodie Review (New York) |
| Burgense (Burgos) | Ecumenical Review (Geneva) |
| | Ecumenist (New York) |
| | Église et Théologie (Ottawa) |
| | Encounter (Indianapolis) |
| | Ephemerides Carmeliticae (Rome) |
| | Ephemerides Liturgicae (Rome) |
| | Ephemerides Mariologicae (Madrid) |
| | Ephemerides Theologicae Lovanienses (Louvain) |
| | Erbe und Auftrag (Beuron) |
| | Escritos del Vedat (Torrente) |
| | Esprit et Vie (Langres) |

JOURNALS (Continued)

Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Études (Paris)
Études Franciscaines (Blois)
Études Théologiques et Religieuses
(Montpellier)
Euntes Docete (Rome)
Evangelical Quarterly (London)
Evangelische Kommentare (Stuttgart)
Evangelische Theologie (Munich)
Expository Times (Birmingham)
Franziskanische Studien (Münster)
Freiburger Rundbrief (Freiburg)
Freiburger Zeitschrift für Philosophie
und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift
(Amsterdam)
Gnomon (Munich)
Greek Orthodox Theological Review
(Brookline, Mass.)
Greek, Roman and Byzantine Studies
(Durham, N.C.)
Gregorianum (Rome)
Harvard Theological Review
(Cambridge, Mass.)
Hebrew Union College Annual
(Cincinnati)
Herder Korrespondenz (Freiburg)
Hermes (Wiesbaden)
Heythrop Journal (London)
History of Religions (Chicago)
Homiletic and Pastoral Review (New
York)
Immanuel (Jerusalem)
Indian Ecclesiastical Studies
(Belgaum)
Indian Journal of Theology
(Serampore)
Instituto Superior de Estudios Ecle-
siásticos Libro Anual (Mexico City)
Internationale Katholische Zeitschrift
(Rodenkirchen)
Internationale Kirchliche Zeitschrift
(Bern)
Interpretation (Richmond)
Irénikon (Chevetogne)
Irish Theological Quarterly
(Maynooth)
Israel Exploration Journal (Jerusalem)
Istina (Boulogne-sur-Seine)
Jahrbuch für Antike und Christentum
(Münster)
Jeevadhara (Alleppey)
Jewish Quarterly Review
(Philadelphia)
Journal for the Study of Judaism
(Leiden)
Journal of Biblical Literature
(Missoula, Mont.)
Journal of Ecclesiastical History
(London)

Journal of Ecumenical Studies
(Philadelphia)
Journal of Hebraic Studies
(New York)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (London)
Journal of Near Eastern Studies
(Chicago)
Journal of Religion (Chicago)
Journal of Religious Thought
(Washington)
Journal of Roman Studies (London)
Journal of Semitic Studies
(Manchester)
Journal of the American Academy of
Religion (Chambersburg, Pa.)
Journal of the American Oriental So-
ciety (Baltimore)
Journal of the Christian Brethren Re-
search Fellowship (Pinner, Msx.)
Journal of the Evangelical Theological
Society (Wheaton, Ill.)
Journal of Theological Studies
(Oxford)
Journal of Theology for Southern Af-
rica (Rondebosch)
Judaism (New York)
Kairos (Salzburg)
Katholische Gedanke (Bonn)
Kerygma und Dogma (Göttingen)
Laval Théologique et Philosophique
(Quebec)
Levant (London)
Lexington Theological Quarterly
(Lexington, Ky.)
Linguistica Biblica (Bonn)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyons)
Lutheran Quarterly (Gettysburg)
Lutheran World (Geneva)
Lutherische Monatshefte (Hamburg)
Lutherische Rundschau (Geneva)
Maison-Dieu (Paris)
Manresa (Madrid)
Marianum (Rome)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Valletta).
Miscelánea Comillas (Comillas,
Santander)
Modern Churchman (Ludlow)
Month (London)
Münchener Theologische Zeitschrift
(Munich)
Muséon (Louvain)
Mysterium (Bogotá)
Nederduits Gereformeerde Teologiese
Tydskrif (Stellenbosch)
Nederlands Theologisch Tijdschrift
(The Hague)
Neotestamentica (Pretoria)
New Blackfriars (Oxford)
New Divinity (Dublin)
New Testament Studies (Cambridge)

JOURNALS (Continued)
 Norsk Teologisk Tidsskrift (Oslo)
 North East Asia Journal of Theology (Tokyo)
 Nouvelle Revue Théologique (Louvain)
 Nova et Vetera (Geneva)
 Novum Testamentum (Leiden)
 Numen (Leiden)
 Ohio Journal of Religious Studies (Cleveland)
 One in Christ (Sheffield)
 Orientalia (Rome)
 Orientalia Christiana Periodica (Rome)
 Orientalistische Literaturzeitung (Berlin)
 Ostkirchliche Studien (Würzburg)
 Palestine Exploration Quarterly (London)
 Palestra del Clero (Rovigo)
 Perkins School of Theology Journal (Dallas)
 Perspective (Pittsburgh)
 Perspectives in Religious Studies (Danville, Va.)
 Rassegna di Ascetica e Mistica (Florence)
 Rassegna di Teologia (Naples)
 Razon y Fe (Madrid)
 Recherches de Science Religieuse (Paris)
 Recherches de Théologie Ancienne et Médiévale (Louvain)
 Reformed Theological Review (Hawthorn, Victoria)
 Religion (Lancaster)
 Religion in Life (Nashville)
 Religious Studies (London)
 Restoration Quarterly (Abilene, Tex.)
 Review and Expositor (Louisville)
 Review for Religious (St. Louis)
 Revista Bíblica (Buenos Aires)
 Revista de Cultura Bíblica (São Paulo)
 Revista de Cultura Teológica (São Paulo)
 Revista de Espiritualidad (Madrid)
 Revista Eclesiástica Brasileira (Petrópolis)
 Revista Española de Teología (Madrid)
 Revue Bénédictine (Maredsous)
 Revue Biblique (Jerusalem)
 Revue de l'Histoire des Religions (Paris)
 Revue de l'Université d'Ottawa (Ottawa)
 Revue de Qumran (Paris)
 Revue des Études Augustiniennes (Paris)
 Revue des Études Juives (Paris)
 Revue des Sciences Philosophiques et Théologiques (Paris)
 Revue des Sciences Religieuses (Strasbourg)
 Revue de Théologie et de Philosophie (Lausanne)

Revue d'Histoire de la Spiritualité (Paris)
 Revue d'Histoire Ecclésiastique (Louvain)
 Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
 Revue Réformée (Saint-Germain-en-Laye)
 Revue Théologique de Louvain (Louvain)
 Revue Thomiste (Toulouse)
 Ricerche Bibliche e Religiose (Milan)
 Rivista Biblica (Brescia)
 Rivista di Archeologia Cristiana (Rome)
 Rivista di Storia e Letteratura Religiosa (Turin)
 Roczniki Teologiczno-Kanoniczne (Lublin)
 Römische Quartalschrift (Rome)
 Ruch Biblijny i Liturgiczny (Cracow)
 Sacra Doctrina (Bologna)
 Sacra Doctrina Bolletino Bibliografico (Bologna)
 St. Vladimir's Theological Quarterly (Crestwood, N.Y.)
 Salesianum (Rome)
 Salmaticensis (Salamanca)
 Sapienza (Naples)
 Science et Esprit (Montreal)
 Scottish Journal of Theology (Edinburgh)
 Scripta Theologica (Pamplona)
 Scriptorium (Antwerp)
 Scripture Bulletin (London)
 Scuola Cattolica (Milan)
 Sefarad (Madrid)
 Semitica (Paris)
 Semitics (Pretoria)
 Servitium (Bergamo)
 Sobornost (London)
 South East Asia Journal of Theology (Singapore)
 Southwestern Journal of Theology (Fort Worth)
 Springfielder (Springfield, Ill.)
 Stimmen der Zeit (Munich)
 Stromata (San Miguel, Argentina)
 Studia Liturgica (Rotterdam)
 Studia Papyrologica (Rome)
 Studia Patavina (Padua)
 Studia Philonica (Chicago)
 Studia Theologica (Lund)
 Studia Theologica Varsaviensia (Warsaw)
 Studies in Religion/Sciences Religieuses (Toronto)
 Studii Biblici Franciscani Liber Annuus (Jerusalem)
 Studium (Madrid)
 Svensk Exegetisk Arsbok (Uppsala)
 Svensk Teologisk Kvartalskrift (Lund)
 Teología y Vida (Santiago)
 Testimonianze (Florence)

JOURNALS (Continued)

Theological Studies (New York)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung
(Leipzig)
Theologische Quartalschrift
(Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift
(Trier)
Tyndale Bulletin (Cambridge)
Una Sancta (Niederaltaich)
Union Seminary Quarterly Review
(New York)
Verkündigung und Forschung
(Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)

Vie Spirituelle (Paris)
Vigiliae Christianae (Amsterdam)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal
(Philadelphia)
Wissenschaft und Weisheit
(Düsseldorf)
Worship (Collegeville, Minn.)
Wort und Dienst (Bethel)
Wort und Wahrheit (Vienna)
Zeitschrift der Deutschen Morgenländ-
ischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-
Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche
Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche
Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie
(Innsbruck)
Zeitschrift für Kirchengeschichte
(Stuttgart)
Zeitschrift für Religions- und Geistes-
geschichte (Erlangen)
Zeitschrift für Theologie und Kirche
(Tübingen)
Zycie i Mysl (Warsaw)

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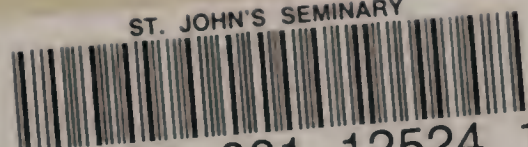
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